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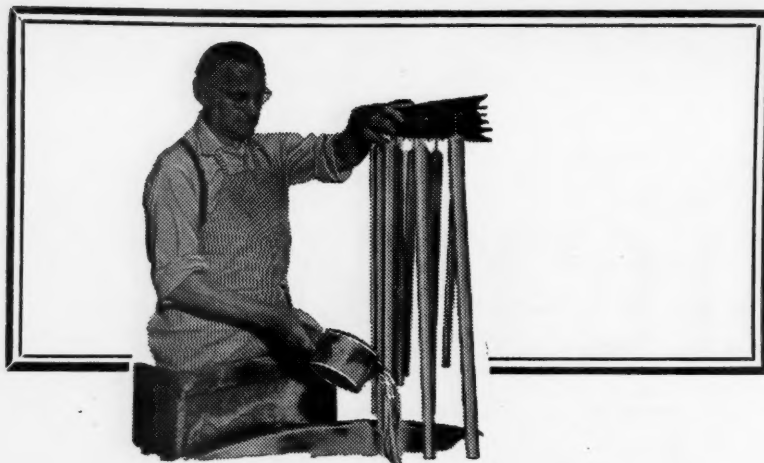
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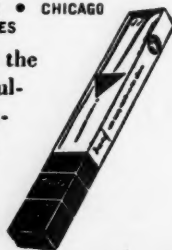
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America

National Catholic Weekly Review

Vol. XCVI No. 11 Whole Number 2483

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Query on E

EDITOR: As a corn I find your many economics partic while reading "11/3) I observed Motors' defiance returns. This law got and West, h production but while the input an increase will gradual decreases factors of produ constant from 15 market, capital a increased along tend that the la does not apply t case.

Staubenville, Ohio

[The American report on General the springboard of the classical n turns," not of the ence is to the str ness in Adam S Smith thought in large companies.

Clarification

EDITOR: This is n fication. The iss 10, in its "educ lists our institutio This is incorrect. South Orange is Jersey City and as the Medical a educational. In fa female registrants mately 8,800.

(REV.) THOMAS Seton Hall Univer South Orange, N.

Librarian on

EDITOR: The time ney Murray's art 11/3) cannot be of what might be ing in high places question to a super

You are doing your readers in fu a lucid clarification no time in the h

America •

Correspondence

Query on Economics

EDITOR: As a college economics student, I find your many fine features dealing with economics particularly interesting. Thus, while reading "Is GM Too Big?" (AM. 11/3) I observed the reference to General Motors' defiance of the law of diminishing returns. This law, as promulgated by Turgot and West, holds that if all factors of production but one are held constant, while the input of one factor increases, an increase will first result, followed by a gradual decrease. My point is this: what factors of production at GM were held constant from 1935 to 1955, since their market, capital and rate of production all increased along with their returns? I contend that the law of diminishing returns does not apply to General Motors in this case.

THOMAS J. MANACK

Stuebenville, Ohio

[The American Institute of Management report on General Motors, which furnished the springboard for our comment, speaks of the classical notion of "diminishing returns," not of the Turgot law. The reference is to the strictures on bigness in business in Adam Smith's Wealth of Nations. Smith thought inefficiency was endemic to large companies. EDITOR.]

Clarification

EDITOR: This is not a complaint but a clarification. The issue of AMERICA dated Nov. 10, in its "educational directory" pages, lists our institution as exclusively for men. This is incorrect. Seton Hall University at South Orange is for men, but our Newark, Jersey City and Paterson colleges, as well as the Medical and Law Schools, are co-educational. In fact, there are nearly 2,000 female registrants on our rolls of approximately 8,800.

(REV.) THOMAS W. CUNNINGHAM, PH.D.
Seton Hall University Vice President
South Orange, N. J.

Librarian on Censorship

EDITOR: The timeliness of Fr. John Courtney Murray's article on censorship (AM. 11/3) cannot be exaggerated. In the midst of what might be termed "muddled thinking in high places," he has lifted the whole question to a superior level of reasoning.

You are doing a tremendous service to your readers in furnishing them with such a lucid clarification of the issues; and at no time in the history of the matter has

there been such a crying need for such clarification. . . .

After years of close association with the American Library Association, the Canadian Library Association and scores of librarians on the local level, I am convinced that the number of people of high integrity among them is legion. They would be insulted, and I would lose long-term friendships, if I were to put a certain type of book into their hands and ask them to read it. For so many of these, I feel that it is a question of enlightenment, of someone clearing away the mass of pre-judgments, false conceptions and general ballyhoo with which this very important matter is being treated.

It is here that Fr. Murray's article comes in, and I sincerely hope some means may be found to give it the widest publicity possible.

A. J. COTTER

2nd Vice President

Canadian Library Association

Winnipeg, Canada.

Exception

EDITOR: Exception must be taken to William G. Tyrrell's review of Eric F. Goldman's *The Crucial Decade: America 1945-1955* in your Oct. 13 issue. Obviously Mr. Tyrrell is not an historian, or he could not possibly refer to Dr. Goldman as an historian, with the implication that this book is history. . . . Rather, the good Dr. Goldman leads his audience 90 per cent of the way down the road to what the "liberals" think of those ten years. . . .

EDWARD J. BURKE

Brooklyn, N. Y.

Psychoanalysis

EDITOR: In your Nov. 17 issue Fr. Bier made a remarkable presentation of the doctrinal and historical developments stemming from Freud.

However, I feel that the following considerations are relevant.

1. The influence (and even popularity) of Freud's writings is only partially explicable on the basis of their scientific value. His charming style and case-history technique, while often effectively cloaking *ad hoc* argumentation and incomplete scientific induction, clearly make for interesting, even entertaining, reading.

2. The part played by religion in the therapeutic system of Jung is heavily counterbalanced by his underlying agnosticism regarding the basic truths of religion (e.g.,

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BEATITUDE

A Commentary on St. Thomas' Theological Summa, Ia-IIae, qq 1-54

By Garrigou-Lagrange, O.P.

Translated by

Patrick Cummins, O.S.B.

A commentary on the first section of the Second Part (Ia-IIae) of the Summa Theologica. The questions are, today, generally grouped under moral theology.

Central theme is the journey of men back to God. There are two divisions: the considerations of man's ultimate goal . . . and the means by which he can reach his end; human acts, those over which man has deliberate control.

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the very existence of God, and man's relationship to Him). Pius XII seems to have alluded to this ambiguous position in his allocution of April 13, 1953.

3. Psychiatry is a field of medical practice, not a philosophical discipline; hence its *primary* criterion of excellence is how well its therapy works. Of course, the success of therapy is not an exclusive criterion . . . however, it can direct us in assigning to current discussions of psychiatry and religion their proper role.

(MR.) DANIEL C. O'CONNELL, S.J.
St. Marys, Kansas.

Appreciation

EDITOR: I read with great interest the article "South Italy: Mission Country?" by Mr. John J. Navone S.J., in the Oct. 27 AMERICA.

We Italians are very grateful for such articles, which enable the American people to understand better our delicate situation.

(REV.) JOSEPH NOTO, S.J.
Marquette University
Milwaukee, Wis.

A Nun's Story

EDITOR: I have just finished reading *The Nun's Story*, which AMERICA has lauded so highly. While the story as such is gripping, the contents certainly give a peculiar picture of convent life, particularly to American readers. American convents just are not like the one Sister Luke describes.

American Sisters do not wear the antiquated clothes, shave their heads to resemble a bare knee-cap, sit dully around at community recreations sewing night after night or have another Sister pack their travel bags going and coming. The process of asking for a dispensation and becoming secularized is conducted in a much more kindly fashion.

I know, because I have recently been secularized after eighteen years as a Benedictine Sister. I left the community well clothed, equipped with luggage, clothes, enough money for the next season's wardrobe and for a ticket to my distant destination. Two of my superiors and two other fine Sisters gave me a warm and affectionate farewell, with the understanding that I was doing nothing wrong and an invitation to keep in contact with my former prioress and friends.

Unlike Sister Luke, I had no thought of leaving my habit in a mess on the floor when I took it off, though had I been given the leave-taking she got, I surely would have reacted that way. I left with regret and heartache, because the Benedictine way of life was and still is dear to my heart.

My leave-taking was not cold. My bishop

gave me generously of his time both before and after I had made my decision to ask for the dispensation. I signed the decree of secularization in the bishop's presence with no one else present, and then sat for a long warm chat with him and received his episcopal blessing when I left.

My natural family received me with open arms and hearts, even though they had little or no explanation of my action. And the few seculars who know of my past in this strange city have been Christian and accept me for what I am, not for my seeming failure to live the life I had vowed to God, for which attempt I am not ashamed.

If our convents were that stifled [as in *The Nun's Story*] and stilted and the rules that inane, no red-blooded American girl would ever enter, much less survive.
A Midwestern City NAME WITHHELD

Tainted Money?

EDITOR: Richard Joyce Smith's Nov. 10 article on Connecticut schools elicited this patriotic scruple.

Does the First Amendment prohibit only giving aid to denominational schools? Does it not also prohibit receiving aid from denominational sources? The difference between national expenditures for education and the amount that would have to be expended were there no Catholic schools can only be considered as an outright gift by Catholics to the state.

Is giving aid a constitutional sin, but receiving it without moral significance? We await the quick action of constitutional purists to purge themselves of this taint by forcing Catholics to take back their unholy contributions. (REV.) JOHN W. TYNAN, S.J.
Jersey City, N. J.

Boycott Russia?

EDITOR: I enclose the text of a boycott pledge approved by the Executive Committee of the American Friends of the Captive Nations, which we plan to publicize and circulate with the cooperation of other organizations interested in the fight for freedom.

We will be grateful if AMERICA will publish this pledge in its next issue. . . . We are making identical appeals to the other weekly and fortnightly journals of opinion.

The pledge is not intended as a substitute for Government action, but it is a way in which individual Americans and other free men can apply their own sanctions to the Soviet criminals, without waiting longer for the agonizing hesitations and delays of governmental and United Nations policy.

The American Friends of the Captive

Nations urge that the adoption of this boycott pledge be coupled with appeals to our Government to apply its own economic sanctions, and with similar appeals for the adoption of the eloquent resolution of the American Committee for Cultural Freedom, which was unanimously passed at the Madison Square Garden rally, calling for the end of all cultural, artistic, scientific and technical exchanges with the Soviet Union until they withdraw their troops from Hungary. The pledge reads:

The Soviet regime, having by the Hungarian massacres demonstrated once again its isolation from the moral community, I pledge that until all Soviet troops and police are withdrawn from Hungary, I will enter into no economic, social, political or cultural relations with that regime or any of its domestic adherents or institutions, or with any Soviet citizens abroad (since these must act, whether voluntarily or not, as representatives of the regime) or with any persons or institutions freely condoning the Hungarian massacres, except for the sole purpose of persuading individuals to defect.

CHRISTOPHER EMMET
Chairman

American Friends of the Captive Nations
62 W. 45th St.
New York 36, N. Y.

Tito, Poland, Hungary

EDITOR: In your editorial "Titoism in Poland" (11/3) you contend that recent events in Poland and Hungary prove how smart we were to give aid to Tito.

I don't get it. If anything they prove just the opposite. In Hungary nobody is dying for Titoism. The Hungarians want nothing to do with any brand of communism—Moscow or native. Tito himself denounced the revolt. Apparently he doesn't recognize the offspring he is supposed to have sired. . . .

DAVID KEYSEN

Washington, D. C.

For Plainer Writing

EDITOR: In nearly every issue of your magazine there are words which I cannot find in Webster's Unabridged Dictionary, and I do not see why it should be so. In the Oct. 27 issue it is "juvescence" (p. 104) and "harrumph" (p. 105). One can easily define "juvescence," but it is not in the dictionary. "Harrumph" is probably used by the English, but again it is not in the dictionary. . . . MRS. J. G. HANES
Berea, Ohio

["Juvescence" is T. S. Eliot's word; we simply quoted it, after consulting Eliot's own writings. "Harrumph" is a throaty expression often used by one of our editors.
EDITOR.]

Current Comment

WEEK IN A TROUBLED WORLD

California and the Court

After five years in deep freeze, the law to exempt the parochial grammar and high schools of California from taxation can begin to function.

On Dec. 3 the U. S. Supreme Court dismissed "for want of a substantial Federal question" the final challenge to the California law. The vote was 6-2. Chief Justice Earl Warren, who as California's Governor had signed the bill, did not vote. Justices Hugo L. Black and Felix Frankfurter dissented.

The original measure was passed in 1951 by the State legislature: 75-0 in the Assembly, 33-3 in the Senate. The law was also approved by the people of California at the 1952 general elections. There were those, however, who spied here a crack in the wall separating Church and State and successfully challenged the measure (AM. 6/21/52, pp. 306-8; 11/22/52, pp. 206-8).

In September, 1953 a Superior Court decision invalidated the exemption law. Last June, on appeal from that judgment, the Supreme Court of California reversed the lower court and upheld the exemption. This is the decision which has just been confirmed by the U. S. Supreme Court.

Church-related schools are a blessing to the whole community. They merit the minimum acknowledgment of this fact which tax exemption implies. California has now joined her sister States in recognizing these schools for what they are.

Decision on Bus Segregation

Legally speaking, the Nov. 13 decision of the U. S. Supreme Court, outlawing compulsory racial segregation on the public bus service in Alabama, dealt the final blow to the "separate but equal" doctrine that had been adopted by the Supreme Court in 1896. The Nov. 13 bus ruling was in accord with

the court's May 17, 1954 action outlawing racial segregation in the nation's schools. It affirmed the ruling of a three-judge Federal District Court that Alabama State and city ordinances requiring bus segregation violated the Fourteenth Amendment of the U. S. Constitution.

What next, now that those ordinances are legally voided against which Montgomery Negroes have been conducting an eleven-month-old boycott of the bus lines? The Rev. Martin Luther King, a leader of the Negro movement, urged an end to the boycott, but only after the Supreme Court shall have officially notified the Federal District Court of its decision. The Supreme Court has refused to speed up the notification, scheduled for Dec. 16.

The local bus company, meantime, stands pat, while Dr. King urges the Negroes to continue their policy of non-violence, humility, reasonableness and love.

Inevitably such a policy is bound to gain ground over the massed resistance which the White Citizens Councils, with their 300,000 members and \$2-million kitty, offer to desegregation. The Negro protestors can afford to go quietly, with Christian tradition and world opinion on their side.

The Automated Office

Only a few years ago a conference on the application of automation to office and administrative data was largely an exercise in speculation and crystal-gazing.

What impact would the introduction of electronic computers—100,000 times faster at arithmetic than a human being, and able to remember to boot—have on employment? What would it do to office morale? What would be the effect on the administration of a business enterprise? Would automatic data-processing further handicap small busi-

ness in its struggle to survive and grow?

Until almost yesterday nobody knew for sure the answers to these and a host of other questions. Well-informed men could make educated guesses; they lacked the facts for solid judgments. Even now, with well over 500 medium-size electronic computers in use—in addition to 100-odd giants like Univac and Erma—we still don't know all the answers. But we're learning fast.

Such was the dominant impression one took away from the two-day Conference on Automation for the Office held last month in Manhattan. Sponsored jointly by the Fordham University School of Business and the Third International Automation Exposition, the conference was an amazing revelation of the progress made in the past two years. By bringing together well over a hundred senior corporation officials, the conference did more than promote the spread of automated equipment. More important, it helped to assure that the introduction of automation would be harmonized with the employment and personality needs of human beings.

Suez Pinches

Now that Western Hemisphere oil is moving in quantity to Europe, the most dramatic part of the crisis arising from the blocking of the Suez Canal and the sabotage of pipelines has been resolved. The chief consumers of Middle East oil have found other sources of supply.

As a consequence of this arrangement, the squeeze now shifts from Western Europe to the suppliers of oil in the Middle East. Several of the Arab countries are largely dependent on oil royalties. This is notably true of Iraq and Saudi Arabia. To a smaller extent it is true of Syria, Jordan and Lebanon, which are recompensed for the pipelines which carry oil from Iraq and Saudi Arabia across their territories to the Mediterranean.

Arab nationalism is heady wine, but it does not fill empty stomachs or keep governments solvent. How long will it be before loss of oil revenues leads to second thoughts about President Nasser's leadership of the Arab world?

Nor are only the oil-rich Arab coun-

tries involved. In addition to trade in oil, the closing of the Suez affects trade in just about everything else. It affects the trade of Southeast Asia as well as that of the Middle East. Already shipping rates are skyrocketing, and the added cost of imports from the West, together with a decline in their exports, seems certain to inflict financial pain on all members of the Asia-Arab bloc. Other voices may soon join the Franco-British duet, to which on Dec. 3 the United States tardily added its voice, demanding the expeditious reopening of the Suez.

Leftward Trend in Syria

Syria has been slipping leftward for some time. This tendency was accelerated by the Suez crisis and the Anglo-French invasion of Egypt.

As was to be expected, Soviet Russia did not wait long to exploit the situation. Soviet arms are reported flowing into the country in unknown quantities. What is worse, the country is in control of an army man, Col. Abdul Serraj, who is about as near to communism as anyone can be without actually holding a party card. The motive

of the Soviet arms shipments seems to be to keep the leftist colonel in power. This, from the viewpoint of the Soviets, would have a desirable effect beyond the confines of Syria. Nothing can so shake the Government of neighboring Iraq, still pro-Western, as instability in the country which lies astride her oil pipelines.

A military crisis in this area of the Middle East seems, at the moment, to be unlikely. President Eisenhower's blunt warning against a Soviet-backed Syrian attack on Iraq or on any of the Baghdad Pact nations has apparently

Religious Vacuum on the American Campus

During the last century several hundred American colleges and universities were established with the express objective of advancing Christian ideals of a more or less Protestant nature. With the advance of technology and the onrush of secularism the original religious orientation of these universities was virtually lost. In the last decade, however, a national "boom" in religion has prompted educators to re-examine the historical roots from which the ivy colleges grew. On November 16-17 at Harkness Commons, Harvard University, 102 college presidents, deans and professors, admittedly anxious about the religious state of their campuses, convened to discuss the responsibility of higher education in promoting the Judeo-Christian heritage.

Disagreement was of the essence at this fifth regional round table sponsored by the Religious Education Association. But there emerged at least the shared conviction that faith should be a live option on a university campus. [For discussion of an earlier REA round table see "Desegregating Religion and Higher Education," by Robert C. Hartnett, S.J., AM. 12/11/54.]

Opinions on the place of theology on the college campus were widely divergent. There was, however, general agreement that religion has unfortunately become an outlaw (or at least a stranger) in higher education because no one knew how to introduce it to the campus or to integrate it with the curriculum. At the Harvard round table one could feel that Christianity, like Banquo's ghost, haunted the participating professors. Some of them spoke of faith as one of life's irreplaceable blessings. They admitted and lamented the collective paralysis concerning religious education now crippling their campuses. Why, they asked, has religion become the aca-

demic untouchable? How can students be given at least the facts of the Judeo-Christian values which undergird the modern world? Three not clearly distinguishable proposals were aired: the extension of co-curricular religious groups, the institution of a department of religion and the integration of religion with every academic discipline.

Religious organizations on campus, even if officially recognized, seemed inadequate to the professors eager for new ways to introduce students to religious values. Newman and Hillel clubs reach only a minority and, perhaps more important, these groups imply by their very existence that the university does not satisfactorily devote itself to the spiritual development of its students.

Departments of religion share the same limitations. Their separateness (and not infrequently their inferior academic standing) sets them apart from the general life of the university. Only on a few secular campuses are courses in religion very well attended. Furthermore, the very existence of a religion department supplies a suggestion and a justification for collegiate instructors to prescind from religious values.

Only college courses in which the depths of religion's "third dimension" are communicated to the student seemed totally acceptable to the earnest discussants on November 16-17. But if such courses are difficult to describe, it was agreed that they are even more difficult to give. While students are more eager than ever before to hear the facts about our religious past, professors hesitate to enter a domain where up to now their successful predecessors have feared to tread.

Such were a few of the considerations discussed in the hours of soul-searching at Harkness Commons. The issues raised provide proof that old campus gods of science, progress, secularism and humanism are undergoing an agonizing reappraisal.

ROBERT F. DRINAN

FR. DRINAN, S.J., is AMERICA's corresponding editor in Boston.

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been successful. Nevertheless, the consolidation of a left-wing Government in Syria would leave that country at the mercy of Soviet exploitation long after the dust had settled at Suez.

Aid to Poland?

During those stirring October days when the Titoists in Poland were defying Moscow, the Administration had to take a fresh look at U. S. policy toward the satellite countries. Though there was no question of military aid, such as had been offered to Yugoslavia when Marshal Tito broke with Stalin, the feasibility of economic help had to be re-examined. The *New York Times* reported from Washington on Oct. 22 that "leading U. S. officials" favored a go-slow policy in Poland. They feared that American offers of aid might complicate the Gomulka Government's effort to win a measure of independence from Moscow.

Five days later, however, Secretary of State Dulles, addressing the Council of World Affairs at Dallas, assured the satellites that they could "draw upon our abundance to tide themselves over the period of economic readjustment" He added that U. S. economic aid would not be conditioned "upon the adoption by those countries of any particular form of society."

Is that still our policy? Or has the earlier, more cautious approach been reinstated? The reason for asking is that not a dollar's worth of economic aid has yet gone to Poland, though the Gomulka regime asked for help more than a month ago. All the State Department will say is that an aid program is being formulated.

If the Administration has decided to take still another look before leaping, no one ought to find fault with it. The question of helping Titoist Communists is one on which the most stout-hearted anti-Communists can and do differ.

UN Condemns Moscow

Only a few hours after thousands of mourning women in battered Budapest laid flowers on the tomb of Hungary's Unknown Soldier, the U. N. Assembly declared the moral bankruptcy of the Soviet Union and its puppet Kadar regime. That was the meaning of the

resolution, passed early on the morning of Dec. 5, which set a deadline for compliance with the Assembly demand to admit UN observers to Hungary.

During the two days of debate preceding passage of the resolution, delegate after delegate poured angry scorn on the defiant heads of the Soviet and Hungarian delegates. When for ten years Stalin said day was night and night day, France's Edmond Michelet bitingly observed, the world debated whether it was true or not. Now when his successors suggest that night may perhaps be sunrise, "no one believes them."

Mr. Michelet spoke somewhat too sweepingly. Fourteen Asian and Arab nations, led by the insufferable V. K. Krishna Menon, abstained on the vote. When the Kremlin speaks, they are still not sure whether night is or is not sunrise. Because they could not tell the difference in Hungary, their moral standing plummeted, too.

This latest UN resolution will not bring the dead back to life in Hungary. It will not restore freedom, or send the Red Army packing off to Russia. But it will stand forever as the judgment of all honest men on the moral filthiness of the Soviet Union.

Public Opinion in India

It was not surprising that India finally saw fit to join the rest of the world in condemning Soviet atrocities in Hungary. That sense of justice on which India prides itself was bound, sooner or later, to come to the fore and force the Government to look more realistically at the Hungarian tragedy. It first manifested itself in public opinion throughout the country and within the ruling Congress party itself.

Indian Catholics played no small role

Next Week

With India's Nehru scheduled to visit Washington this month, our readers will be especially interested in a report in next week's issue on India's reaction to the atrocities in Hungary. It is from the pen of REV. JAMES J. BERNA, S.J., who is studying in New Delhi.

in shaping that opinion. As related in an NC News release, date-lined New Delhi, Nov. 26, M. C. Stephen, a Catholic delegate to the All-India Congress Party Committee in Calcutta, urged the body to record "its strong resentment . . . of the armed intervention of Soviet forces . . . in Hungary."

The *Bombay Examiner* had sharper words. Pointing out the inconsistency in India's original stand on the Hungarian question, the Catholic review expressed dismay over "Indian silence" and denounced the Government for its "supine neutral policy" over what was patently a question of colonialism. In the case of the Soviet attack on Hungary, the *Examiner* went on, the issue became a mere "internal affair," whereas, if one of the Western powers had been the aggressor, India would have condemned it outright.

. . . Impending Visit of Nehru

The impending visit of Prime Minister Nehru to Washington may help to dispel the bad taste left in the mouth of many an American after India's belated and hesitant support of the cause of justice in Hungary. Reportedly Mr. Nehru has high hopes of establishing himself as a "link" between the Asian peoples (including the Chinese) and the United States.

In view of the Prime Minister's expectations, the current visit of Red China's Chou En-lai to India gains in importance. All sorts of interpretations are being put on the Chinese Communist Premier's latest jaunt south of his border. Some Indians see it as an effort to aggravate American suspicions of their Prime Minister. Americans can hardly be blamed for looking on it as part of a Chinese Communist play to win Mr. Nehru's support in Washington for their dubious claim to a UN seat.

In view of Mr. Nehru's stature in Asia no one is better qualified to act as a "link" between East and West. Understanding, however, is a two-way proposition. Since the Hungarian tragedy, it will take more than Mr. Nehru's championing of Red China to convince the American people of the sincerity of any Communist state. If the Indian Prime Minister is willing to understand this, his visit should have fruitful results.

Washington Front

What Price Filibusters?

With the national elections only a month or so behind us and the opening of the 85th Congress less than a month ahead, most of the political talk in Washington centers on one word: filibuster.

The occasion for all this talk was the manifesto of Sen. Wayne Morse and six of his colleagues on legislation they intend to propose in the coming Congress. It is typically liberal.

The threat of a filibuster in the Senate lies in that body's rule of unlimited debate. This practice does not obtain in the House, where every bill goes to the Rules Committee and comes out on the floor with a "rule" attached to it. The rule may forbid all debate or amendments, or it may allow debate; but this is always limited to a certain number of hours on each side.

Not so in the Senate. There any member may speak on any subject he likes, as long as his strength holds out. A filibusterer will read the Bible, the U. S. Constitution, the whole of yesterday's *Congressional Record*, or hold forth on any ideas that occur to him.

There are one-man filibusters and mass filibusters. There have been many examples of both, some honest,

some not. Among the names that come to mind are John Sharp Williams, Senator from Mississippi 1911-23; Robert M. LaFollette, the Wisconsin Progressive; and Wayne Morse himself, who in April, 1953 set a Senate record with a 22-hour speech against the offshore-oil bill.

A Senator may simply blackmail the Senate into accepting a measure of his own in return for stopping his filibuster. When he gets the nod from the leaders he stops, and then votes for the bill he had ostensibly been opposing. That is "not cricket" in the most exclusive club in the world, as the Senators call themselves.

The mass filibuster is different. Its fate does not depend on the endurance of one man, but on that of many. They spell each other day and night, with the whole list ready to start over again. The only way to stop such a filibuster is by invoking cloture, which in turn can be done only by a petition signed by two-thirds of the membership of the Senate—not merely of those present.

Most recent filibusters have been against some measure rather than for one. An example of such a measure would be a civil-rights bill, which, of course, means a Negro-rights bill. The Southern Senators have more than enough votes to block cloture, and they have promised to use a filibuster in case any talk arises of equating the rights of Negroes with those of whites.

WILFRID PARSONS

Underscorings

IN BROOKLYN, N. Y., on Nov. 26 died Most. Rev. Thomas E. Molloy, 71, Archbishop-Bishop of Brooklyn. He was born in Nashua, N. H., in 1885, and was ordained in 1908. In 1920 he was appointed Auxiliary to Most Rev. Charles E. McDonnell, Bishop of Brooklyn, whom he succeeded upon the bishop's death in 1921. A tribute to the late Archbishop Molloy by Fr. John LaFarge will be found on p. 325.

►THE CATHOLIC ECONOMIC ASSOCIATION will hold its 15th annual meeting in Cleveland on Dec. 27. Theme of the meeting will be "Ethos patterns and their economic implications." Secretary-Treasurer: Sister M. Yolande, O. S. F., College of St. Teresa, Winona, Minn.

►SOME 800 BOOKS for outside reading in college or high-school religion courses are listed in *A Revised Catholic Book List*, compiled by Rev. Edward

A. Stanton, S.J., of Holy Cross College, Worcester, Mass. (Mimeo. 24p. 50¢).

THE FIFTH AMENDMENT in the light of the natural law will be one of the two topics of discussion at the fourth annual Conference on the Natural Law, to be held by the Guild of Catholic Lawyers of New York, Saturday Dec. 15 at 42 West 44th St., N. Y. The other topic will be the application of the natural law to U. S. private and religious schools. Sessions at 10 A.M. and 2 P.M. Admission free to all persons interested.

►THE DETROIT PROVINCE of the Society of Jesus will in the near future start construction of a scholasticate to provide the first four years of training for young men who enter the Society. The building, in Oakland County, Mich., north of Pontiac, will house some 200 priests, brothers, novices and seminarians.

►IN COMMEMORATION of the fourth centenary of the death of St. Ignatius Loyola, celebrated this year, the Ave Maria Hour, produced by the Franciscan Friars of the Atonement, Graymoor, N. Y., will on Dec. 16 broadcast a radio program, "Appointment in Manresa," dealing with the life of the saint (WMCA, New York City, 6:30 P. M.).

►THE GERMAN Catholic Home-Construction Union erected 88,000 homes and apartments in West Germany in the years 1945-1955, and 12,327 in 1955 alone.

►REV. MAX PRIBILLA, S. J., long an associate editor of the Munich *Stimmen der Zeit*, died on Nov. 11, aged 82. He had achieved wide recognition for his competence and frankness in dealing with interfaith questions and the religious problems nazism had created in Germany.

►THE NEW CONGRESS will contain 15 alumni of Georgetown University, including one honorary alumnus: 4 in the Senate and 11 in the House. C. K.

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Editorials

Woodrow Wilson and American Catholics

In the article on Woodrow Wilson appearing on pages 321-23 of this issue, the author notes in passing that there were situations in which Catholics found themselves in conflict with the President. This, he points out rightly, was in spite of the fact that in many ways Wilson stood for the kind of world many Catholics would like to have. Yet by the end of his political career President Wilson had alienated large segments of the Catholic population of this country, not so much by his ideals and principles as by his failure to apply them in matters concerning Catholics. What infuriated so many Catholics was their repeated experience that the man who wounded them was one who made so much of high-sounding principles.

MEXICAN POLICY

The generation that grew up in the time of the First World War was convinced that their President bore at least part of the responsibility for the sufferings of the Catholic Church in Mexico. The years of Mexico's history during Wilson's tenure were unrelieved by any convincing gesture indicating his genuine interest in the plight of religion south of the border. The coming of the war, with its call for national unity, brought a temporary halt to open protests by Catholics. But hostility broke out anew with the armistice when Wilson's program for national self-determination was found not to apply to Ireland. Can Catholics be blamed for judging the President not by his words but by his actions?

This Review, whose Editor-in-Chief, during most of President Wilson's two terms, was Rev. Richard H. Tierney, S.J., was deeply involved in the fight for religious freedom in Mexico. We may be forgiven, therefore, for recalling some aspects of Wilson's impact upon Catholic matters as they related to AMERICA. The pages of this Review are a veritable depository of factual, sworn testimony about the violence, confiscations and outrages perpetrated or tolerated by the authorities kept in power by President Wilson's policy.

Practically from the start Father Tierney was in the middle of this controversy. In the latter part of September, 1914 he was designated by the American Federation of Catholic Societies to present to the White House the organization's resolutions on Mexico. Father Tierney saw both the President and Secretary of State William Jennings Bryan. He read and explained the resolutions to each of them. In its resolution on Mexico the Federation urged the President "not to recognize any government in Mexico which does not effectively guarantee civil and religious liberty in the true sense of the word." As history records, Wilson recognized

the Carranza regime. American Catholics naturally laid at Wilson's door the persecution of the Church which ensued.

In his article in these pages Professor Wilson says that the President bitterly resented Catholic criticism of his support of Mexican "liberals." No doubt the handling he got in some quarters was sharp. But he himself suffered from a chronic inability to deal with Catholics.

The famous incident in which Wilson was alleged to have addressed Cardinal Gibbons as "Mr. Gibbons" (Msgr. John Tracy Ellis publishes all the available facts in his *Life of James Cardinal Gibbons* [Bruce] II, 516-19), has been denied, but it was true to character. This report was exploited by Republicans during the 1916 campaign and doubtless found ready acceptance in the minds of many Catholics. In the light of Wilson's small concern for Catholic protests over Mexico they were quite ready to consider it true. A similar story, possibly distorted though it seems to be confirmed, is that Mr. Wilson made the Cardinal stand during this interview.

The failure of Wilson to take any steps for Irish independence was a sore blow to many strong Irish patriotic societies in this country. The President's statement during the treaty negotiations, recorded in Stephen Bonsal's *Unfinished Business* (New York: Doubleday, Doran, 1944, p. 159), reflected a state of mind that could not have escaped petitioners who came to see him. "My first impulse," said the President, "was to tell the Irish to go to hell but, feeling that this would not be the act of a statesman, I denied myself this personal satisfaction."

Though Father Tierney held Wilson responsible for the fate of the Church in Mexico, the tone and language of AMERICA's editorials at this time were not directed at the President personally. When war came, AMERICA ran an editorial headed "Stand By The President." The editorial (2/2/18) discounted charges that the President was "seeking to make himself a dictator." But the damage had been done. Later, Cardinal Gibbons (at the request of the White House) issued a strong statement in 1919 expressing the hope that the Senate would approve U. S. membership in the League of Nations. But even such support from the lips of the eminent Church leader was not enough to change the minds of many American Catholics, who by this time had fashioned their own idea of President Wilson and of Wilsonianism. Among the many tragedies of Wilson's career one of those least noted is how he needlessly and clumsily lost the support of a whole generation of Catholic fellow Americans.

Reflections on a Prosperous Christmas

With planeloads of refugees from Communist barbarism in Hungary arriving daily, it seems almost pharisaical to note that for most of our people this promises to be another prosperous Christmas. It is, however, in no self-righteous spirit of thanking God because we are not as other men that we set down here a brief record of our material well-being. On the contrary, if we have any journalistic purpose, in addition to the routine compulsion to report the facts, it is the worthy one of reminding our readers that from those who have received much, much is expected.

If God has blessed this country in material ways, as He obviously has, surely He wants us to share our abundance with peoples less favored. As we go about the frenetic, though happy, business of buying presents for Cousin Sue and Uncle Joe, let us not forget the private agencies, including our own Catholic Relief Services-NCWC, which are striving to ease the pangs of penniless exile, not only for the Hungarians, but for all other refugees as well.

INCOMES UP

Even a cursory glance at the so-called economic indicators strongly suggests that many of us are well able this year to help our neighbor. If we are not, there must be something wrong with the over-all figures. For the over-all figures are very rosy indeed.

Consider the happy lot of our highest paid workers—workers, that is, with production jobs in manufacturing. For the first time in history their average wage has reached \$2 an hour. That happened in September. In October, it jumped another 2 cents. This means an average weekly wage of slightly more than \$80.

The Bureau of Labor Statistics does not publish strictly comparable figures for workers in non-manufacturing industries, where average wages are somewhat lower. However, the difference in favor of the workers in manufacturing is probably less than \$3 a week. So the utility worker, the transport worker, the telephone worker are doing all right, too.

Naturally, since there is question here of average figures, some workers don't have much, if anything, to give to charity. While in September the average weekly wage in bituminous coal mining was \$106.40 and in steel \$106.04, it was only \$56.84 in textiles, \$55.61 in tobacco and \$42.32 in laundries. And within each of

these industry groups there is a considerable spread between the highest- and the lowest-paid workers. It's true, none the less, that by and large workers are better off this Christmas than ever before.

So are the people who own the nation's corporations. Just as wages continue to set new records, so do stock dividends. The U. S. Department of Commerce reported on November 19 that corporation cash dividend payments were running a billion dollars ahead of last year. During the first ten months of 1955 they amounted to \$7.7 billion. This year the figure is \$8.7 billion. Though year-end extra-dividend payments may be fewer and smaller than last year, it seems certain that 1956 dividends will break the all-time record.

Though agriculture has not shared in the general prosperity, the outlook for farmers was a little brighter this Christmas than it was last year. A steady decline in farm prices beginning last July was checked in November. Despite the slide, farm prices stood four per cent higher on November 15 than a year ago. Furthermore, in addition to other sources of income, many farmers pocketed Government checks this year under the new soil-bank program. Through November 15, for taking productive land out of cultivation, Uncle Sam had paid them \$218 million.

PRICES UP, TOO

To keep all this in proper perspective, it is necessary to note the toll taken by inflation. Farmers received more for their products, but they also paid more for the things they had to buy. Wages were higher, but so were urban living costs. Corporations gave generous dividends, but in many cases their profit margins were being squeezed by the rising cost of labor, transportation and raw materials.

Even after these shadows have been added, the picture remains, nevertheless, bright and cheerful. If most of us are not happy this Christmas, the reason must be sought in other terms than those of material well-being. It must be sought, that is, in terms of our relationship to God and of the ultimate end He has appointed for us. If we are among the dissatisfied, let us prudently cast our spiritual, as well as our material, accounts. In this always salutary exercise, we might profitably remember, especially at this sacred time, that, in St. Peter's words, "charity covereth a multitude of sins."

Some Notes on *Baby Doll*

The movie *Baby Doll*, incongruously scheduled for release at Christmas, merits the condemned ("C") classification it has received from the Legion of Decency. ¶*Daily Variety* for November 26 says *BD* is "an excellent argument for some sort of rating system that would automatically exclude the teen-age set." ¶The

Legion finds *BD* "grievously offensive to Christian and traditional standards of morality and decency." ¶Incredibly, though *BD* clearly violates the spirit and purposes of the Production Code, it has the code's seal of approval. ¶We strongly recommend that decent people of all faiths avoid *BD*.

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Woodrow Wilson, 1856-1956

Francis G. Wilson

FEW INTELLECTUALS, if any, will fail to note the centennial year of Woodrow Wilson. For Catholics it is a time of reflection, since in many ways Wilson was in fact the friend of the kind of world most Catholics would like to have. At the same time, there were situations in which Catholics found themselves in sharp conflict with Wilson.

Those who write and speak on Wilson today are concerned chiefly with his "Progressivism" as Governor of New Jersey and as President, with his wartime leadership, the treaties of peace and the League of Nations. Those whose focus is the Progressive era stress the change in Wilson's economic views and are disposed to deny any important continuity in his thought. On the other hand, those who are interested in the war and the peace do not consider his earlier periods important in the formation of the character of the wartime President, and certainly not as important as the war and the post-war years. Yet it is apparent that if one considers his early writings—the very first article in defense of cabinet or responsible party government, or the notable books such as *Congressional Government*, *The State*, *Mere Literature*, *An Old Master* and *Constitutional Government*—then there is ground for believing that much of the later Wilson is to be found in the young scholar and teacher.

In detail, there are strongly progressive elements in *The State*, for Wilson adopts the undoctinaire theory of the Greco-Roman world on state function, and there was no *laissez-faire* theory in Greece and Rome. He moved easily from *The New Freedom* to the adoption of the New Nationalism in 1916. There are other impressive continuities in Wilson's thought. Public addresses to religious groups indicate that Wilson remained loyal to his youthful religious views, and that he was orthodox in his Presbyterianism. Nor is there anything to suggest there were notable changes in his philosophical points of view from his youth until his death.

Might not one say, as well, that the 19th century's profound conviction that an era of peace would be ushered in by industrial society was the background of

a theory of world organization, such as was fostered by men like Elihu Root and Andrew Carnegie? Did not the Hague Peace Palace and the Hague Organization prophesy the future League of Nations?

I

In 1879, Henry Cabot Lodge, then editor of the *International Review*, accepted Woodrow Wilson's first published article, "Cabinet Government in the United States." It was a theme Wilson adhered to during much of his life, and one that was soon renewed in *Congressional Government*. Leadership in the constitutional state was the problem on which most of his political ideas converged.

Leadership, again, was rooted in his conception of institutions, and the model of all successful leadership was, for him, British parliamentary government. I think it is only gradually that Wilson came to admire the three-power system embodied in the American Constitution, and that probably only as he became an executive and a political leader. Walter Bagehot's interpretation of the British Constitution seems to have been one of the books that most influenced Wilson's political thinking. The leaderless American system was contrasted in his mind with the newly democratic and highly organized British cabinet system.

Yet it seems clear that Wilson's consciousness of the need of party responsibility was a slow growth, probably greatly inspired by the writings of Lord Bryce. In the end he accepted the principle of Presidential government under the Constitution, and in practice his formulation of Presidential power was one of the greatest of the contributions he made to American government. Since Wilson's time, a President has been admired almost in proportion to the effectiveness and strength of his leadership.

Our parties are necessary to hold the American government together, said Wilson, for nowhere else in the world is the electoral machinery so complicated and "nowhere else in the world is party machinery so elaborate or so necessary." In the final analysis, Wilson made no attempt to import the English system of cabinet government, and he recognized that it could not be applied universally, particularly in the Latin societies. Free government was a habit of the English race. But democracy is not possible in many lands, for "it is a quick

DR. WILSON, chairman of the Department of Political Science of the University of Illinois, is author of *The American Political Mind* (McGraw, 1949).

intoxicant or a slow poison to France and Spain, a mere maddening draught to the South American states."

II

It is always appropriate to inquire about the weaknesses, great or small, of a public figure, but particularly of a political leader who was also an intellectual. Woodrow Wilson must have read more than his writings indicate. He did not need to depend upon quotations from others, since as a master of the English language he could express their ideas better or more eloquently.

Walter Bagehot and Edmund Burke are the twin luminaries in his appreciation of Englishmen, and the restricted character of Wilson's historical vision is reflected in his concentration on these two. In *The State* some German writers are cited, but the scholarship of the Latin world is marked by its absence. Though he was always religious, one misses in his writings a recognition of religiously inspired literature.

He must have read Jeremy Bentham and the Mills, both father and son. One may guess his anguish at the tortured and unrevised sentences of Bentham and the wearisome ponderosities of John Stuart Mill; still we would like to know what critical process went on in his mind at such a time.

Might he not have found friendship among the Oxford Idealists, such as Thomas Hill Green? One does not know. Henry S. Maine is rewarded with a word of refutation. Moreover, there is little mention of his American contemporaries. George Santayana is not noted, and Wilson made no effort in his political thought to mediate between the flashing minds of William James and Josiah Royce. We miss the impact of Cardinal Newman or Lord Acton on his pages, as well as of a striking list of other great 19th-century figures.

But the criticism most to be leveled against Woodrow Wilson is that of an unimaginative historicism. No doubt he knew through his education much about the more than twenty centuries of classical experience recorded in the Greek and Latin tongues. But history became for him mostly a restricted version of Burke. One notes with astonishment that Wilson hardly mentions the rights of man, the natural law or the moving phrases and deeply-rooted philosophy of the Declaration of Independence.

Instead of using the concept of the law of nature used by our forebears, Wilson speaks of it on at least one occasion in Huxley's sense, and in *The New Freedom* he declared that we should go to Darwin rather than Newton in our search for it. To see in natural law not a moral rule but the physical laws of the universe was for him, one might say, a Presbyterian aversion; for natural law as a statement of an objective moral order is historically and characteristically a Catholic point of view.

One must have a measure of sympathy with Wilson's Burkean dislike of the French Revolution. Of Burke, he said:

He hated the French revolutionary philosophy and deemed it unfit for free men. And that philosophy is in fact radically evil and corrupting. No state can be conducted on its principles. . . . The history of

England is a continuous thesis against revolution; and Burke would have been no true Englishman had he not roused himself, even fanatically if there were need, to keep such puerile doctrine out (*Mere Literature*, pp. 155-156).

Wilson might well have seen, had he understood the Latin mind at all, that one may resist the French Revolution without rejecting natural law and rights. One must not throw out the baby with the bath water.

Had Wilson understood something of Latin culture, he might not have stood idly by while he permitted the persecution of the Church in Mexico, where in fact he was supporting another species of the liberals he so disliked in France. In 1880 he had argued that the Catholic Church was a menace to American institutions. Where the Roman generals failed against the Germans, so did the "Römish priests" (*The Public Papers of Woodrow Wilson* [1925], R. S. Baker and W. E. Dodd [editors], I, 60ff). During the Mexican crisis he bitterly resented Catholic criticism of his support of Mexican "liberals." Neither Wilson nor Bryan was willing to consider appointing a Catholic ambassador to Mexico at this time, and an aspirant for the post such as the Hon. Dudley G. Wooten was not given serious consideration.

III

If Wilson saw Burke at times with a sharp but excessively narrow focus, he returned in the end to a larger view, when he struggled in 1919 with disorder at home and the spread of communism in Europe. His great message of December 2, 1919, when he was contending with illness, is yet one of the most prophetic in his long line of public papers. For more than two years he had considered the Russian Revolution and the Communist movement. His mind had finally been shaped on one of the greatest of contemporary issues.

In effect, Woodrow Wilson provided America with its fundamental policy toward communism, a policy from which there have been only short-term deviations. Congress, he said, should enact legislation which permits the Government to deal

. . . in its criminal courts with persons who by violent methods would abrogate our time-tested institutions. With the free expression of opinion and with the advocacy of orderly political change, however fundamental, there must be no interferences, but toward passion and malevolence tending to incite crime and insurrection under the guise of political evolution there should be no leniency. Legislation to this end has been recommended by the Attorney General and should be enacted.

Intellectual styles have been changing in America since the days of Wilson. Today's intellectuals are often hesitant to affirm the moral values that inspired Woodrow Wilson. When we



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are as radically empirical as William James, we lose an appreciation of the philosophical character of Wilson's thought. For in him history and metaphysics seem blended together with simplicity and without ostentation.

If one should ask how the political ideas of Woodrow Wilson should be classified in accordance with philosophical traditions in the West, I believe it can be said that he was an Aristotelian. Such, indeed, is the characteristic method of thought of the political scientist who is concerned with historical development. It is the characteristic attitude of those who believe that wisdom and admonition may be gained from history.

The revolutionary is, I think, likely to be Kantian, if he is not Marxian; he is surely materialistic, if one considers the whole impact of dialectical materialism on modern man. He may be an existentialist in the athe-

istic sense, or a pragmatist and a believer in radical empiricism.

In contrast, the Christian Aristotelian believes that we can know real beings and essential structures; that there is a free spiritual principle in man; that God exists and has a providence over us; that there is a universal order and moral law; and that man has an effective choice in shaping his social world. These propositions shine forth in the writings, speeches and public documents of Woodrow Wilson from his student days until his last public statements, made as he lay ill and partially paralyzed. These propositions can be detected in his thinking over a period of more than forty years. The directions of his thought changed at times; but in the deeper sense of the word I believe that Woodrow Wilson was a consistent man. He was always a dedicated but moderate reformer.

Woodrow Wilson: Another View

WOODROW WILSON AND THE POLITICS OF MORALITY

By John Morton Blum. Little, Brown. 199p. \$3.50

Robert Hillyer observed recently that there never has been nor can be a definitive life of anybody; the same crystal will change color with every shift of time. John Morton Blum makes no claim to have written a definitive life of Woodrow Wilson. He readily acknowledges his dependence on such standard biographers as Ray S. Baker and Arthur S. Link. But he does hold the Wilson crystal high and records a careful spectral analysis of the changing colors.

A few years ago George Kennan sketched an outline of moralism in American foreign policy since the turn of the century. This present volume fills in the outline of one of the period's leading exponents of moralism in politics. The early pages trace Wilson's Presbyterian background and genteel education. The chapter on Wilson as "Prime Minister" of Princeton is the best. The author shows that Wilson at Princeton lived, in a microcosm, the pattern that would characterize his public career. His years in Washington were the years at Princeton writ large.

During the three years after his inauguration Wilson completed reforms at Princeton that influenced the whole of American higher education. Though highly competent in the academic field, he relied on advice and sought the opinions of his faculty. During this period his ministry was singularly successful. To these years of academic reform cor-

responds the period of his early success in achieving the basic objectives of the progressive movement during his first administration in Washington.

His political-science studies aptly prepared him for the job. Still he relied on men like Brandeis for advice and counsel. The happy result in the welding of popular aspirations with the partisan objectives of the Presidential and congressional wills depended on his executive leadership. Both in the field of academic reform at Princeton and in the field of domestic legislation in Washington Wilson was an outstanding success.

In contrast, Wilson's last years at Princeton are a history of dismal defeat. He was beaten in his attempts to reform the social life of the college by abolishing the upper-class eating clubs; he had to surrender in the fight over the location of the graduate school. In a field where he was much less competent, he would never seek advice. Like a Prime Minister whose program had been rejected, all he could do was resign.

Similarly, in contrast to his success in his domestic program in Washington, Wilson's foreign policy was a failure. In all the years of his self-conscious preparation for high public office, Wilson admitted he had given very little thought to the conduct of foreign affairs. This is seen in his bungling in Mexican politics, in the uncertainty of his neutrality policy, which sowed peace and harvested war. Wilson's erratic course to war took the turn marked by convictions confused but genuine.

Wilson's was a 19th-century intelligence, obsolescing at a rapid

rate, and this obsolescence the war accelerated. Conscience and intellect . . . stood still while the race of time transfigured the world they understood The President went one way, his Congress, his constituency, indeed his world, another, until he stood at last alone.

Men everywhere, he presumed, held his ideals. His fellow peacemakers, Clemenceau, Lloyd George, Makino and Orlando, held the ideals of national self-interest only. "Each, though Wilson could not believe it, represented the temper of his own countrymen while the President increasingly did not."

Though he brought home a treaty to a people predisposed to accept it, he was soon maneuvered into a position of tactical immobility. His inflexibility made him see his opposition as immoral. The defeat of the Treaty and the League was inevitable.

John Blum has done an excellent job in analyzing this aspect of Wilson's character. Wilson came so close to triumph that his failings nag where those of a lesser man might not be noticed. The tragedy was not just Wilson's but his times'. The events of a later period fastened the meaning of what he stood for in the consciousness of his successors.

After he died they revered his principles, they resurrected the substance of those he held dearest—the League in the United Nations, Article X in the intervention in Korea. In fact his ideas are so much a part of modern life that one is startled to realize he was born a hundred years ago this December.

FRANK B. COSTELLO

Workers' Reaction to Budapest

Benjamin L. Masse



On the morning of November 24 the Soviet passenger liner *Molotov* was scheduled to sail from Copenhagen for London. It was nearing the end of its regular run, which starts in Leningrad and includes stops at Stockholm and Gothenburg as well as Copenhagen. The *Molotov* left the Danish capital on schedule, but it left unloaded. Danish longshoremen refused to work the ship. It also left behind sizable lengths of its hawsers. Russian sailors had to cut them with axes when dockhands refused to cast off the lines.

What happened to the *Molotov* in Copenhagen is liable to happen to Soviet ships in ports throughout the free world. For all over the free world organized labor is mobilizing to punish the Kremlin for the bloodletting in Hungary. Within the memory of this observer, nothing in these troubled postwar years has so aroused honest trade unionists as the spectacle of the Red Army murdering workers and students in Budapest and deporting the survivors of its butchery to Soviet slave labor camps.

Typical of free labor's reaction to the awful events in Hungary was the telegram which AFL-CIO President George Meany sent to President Eisenhower on November 5. After condemning in bitter terms the drowning in blood of the "heroic revolt of the Hungarian people for national independence and human liberty," Mr. Meany continued:

In the free world there must be an end to every policy based on the fatal illusion that the post-Stalin regime is devoted to humane, honorable and peaceful relations with other countries. With the barbarous Soviet crushing of Hungarian democracy, the "new look" regime stands exposed as a greater danger to human freedom and world peace than any force that has menaced civilization in many decades.

Since the new Soviet regime has now been revealed in its true colors, Mr. Meany called upon our Government "to urge every country outside the Iron Curtain to sever all cultural, scientific, technical and economic relations with the Soviet dictatorship and, forthwith, to discontinue the exchange of any such delegations with the USSR."

FR. MASSE, S.J., is an associate editor of AMERICA.

That is very tough, almost warlike talk, but apparently organized labor means every word of it. In Ireland the longshoremen's and seamen's unions have voted to boycott all Soviet ships entering Irish ports. Similar boycotts are in force in the great continental ports of Rotterdam and Antwerp. Two U. S. unions—the International Longshoremen's Association and the Air Transport Division of the Transport Workers—have refused to handle Soviet goods.

As this is being written, the International Confederation of Free Trade Unions—with which the AFL-CIO is affiliated—is meeting at its headquarters in Brussels to discuss a world-wide boycott of Soviet ships and goods. Already the dockers' and seafarers' sections of the International Transport Workers Federation, which would have the key role in such a boycott, is on record as favoring it. Shortly after Mr. Meany urged a boycott in his telegram to President Eisenhower, the ITWF met in emergency conference in London and approved the proposal. It asked the ICFTU to sponsor a world-wide refusal to work Soviet ships and handle Soviet goods in international trade.

Another international trade-union secretariat which has moved to boycott the Soviet Union is the powerful International Metal Workers Federation. If the projected IMWF boycott succeeds, it will mean that no equipment made with metal parts will reach the Soviet Union.

In connection with this boycott, it is interesting to note that one of the leaders of the IMWF is Walter Reuther, president of the United Auto Workers. Mr. Reuther was so incensed by the Indian Government's reaction to the bloody Soviet intervention in Hungary that he sent to Prime Minister Nehru what has been described as a "blistering" cablegram. Whether Mr. Reuther, whose visit to India last spring was a spectacular success, was largely responsible for curing Mr. Nehru's incredible myopia—the Indian leader recognized aggression readily enough when he saw it in Egypt—no one knows. It happens to be a fact, though, that within a day after receiving Mr. Reuther's cable, Mr. Nehru finally got around to condemning the Soviet Union.

Hopes should not be raised too high that free labor's projected boycott of the Soviet Union will succeed.

America • DECEMBER 15, 1956

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The workers of Hungary were able to maintain a general strike for days in the teeth of Soviet tanks and guns. The free trade unions face in a way more formidable obstacles, namely, labor-management agreements and the laws of their countries.

Much of the trade between the Soviet Union and the free world is completely legal. Since the businessmen who are engaged in it are violating no law, they have a right to insist that unions live up to their contracts. Even should employers agree to waive their contractual rights, unions engaging in a boycott might be guilty of violating the laws, and going counter to the foreign policies, of their respective countries.

Recently, a U. S. labor leader explained the dilemma to syndicated columnist Victor Riesel in this way:

It's more than just a question of possible contract violation. The big question is whether we will violate any State or Federal laws by officially calling on our people to ram the slave labor loads down the throats of the Commies. Our lawyers are checking that right now.

This labor leader was not too sure, though, that legalities would prevent his people from joining in a boycott. As he put it:

We're all for it. We have devoted our lives to fighting the Soviet system and its agents. We are all outraged by this new display of their old bru-

tality. If we can boycott them officially, we will. But our members are so infuriated by the blood-letting abroad they may not wait upon legalities.

If labor's boycott should eventually fail, the mere fact that it was seriously considered will still have important repercussions. In the light of this spontaneous trade-union reaction, even the blindest of neutralists—even Krishna Menon—will have a hard time swallowing the Soviet myth that the Hungarian revolt was the dirty work of reactionaries and foreign capitalist agents. It is not impossible that the news may one day seep through the Iron Curtain and stir up trouble in the Kremlin's back-yard.

Nor do Bulganin, Khrushchev and the rest of the gang have only the boycott to explain away. They must reckon, too, with labor's financial aid to the Hungarian victims of Soviet aggression. The *AFL-CIO News* announced in its issue of November 24 that the ICFTU's special fund for those still fighting in Hungary and for those who have been obliged to flee for their lives has already reached \$227,000, not counting gifts in kroner, pounds, francs and other currencies. American unions had contributed \$134,135 and gifts were still pouring in.

By crushing freedom in Hungary, the Kremlin did more than destroy the so-called "spirit of Geneva." It killed whatever was left of the old, tattered illusion that the Soviet Union is the Workers' Fatherland.

"Directly from Brooklyn to Heaven"

The death on November 26 of this year of the Most Reverend Thomas E. Molloy, Archbishop-Bishop of Brooklyn, after 35 years of devoted episcopate, recalled the striking fact that the Diocese of Brooklyn has been governed by a succession of only three bishops in the 103 years of its history. The fact is all the more noticeable in view of the see's immense size. Brooklyn is the most populous diocese in the United States, and in numbers is second only to the Archdiocese of Chicago.

Far more significant, however, than any such statistical items is the infectious spirit of enthusiasm, the sense of unity and loyalty to a great spiritual community—and through that to the entire Church—which the warm, many-sided personality of Archbishop Molloy communicated to his people. That loyalty was their response to his own unstinted love for his flock, most aptly expressed perhaps in a remark quoted by Archbishop Richard J. Cushing of Boston, who preached the funeral sermon at Archbishop Molloy's impressive funeral on November 30. When he was informed some years ago of current reports that the Bishop of the Brooklyn Diocese might be made archbishop of another see, Bishop Molloy casually remarked: "When I die, I want to go directly from Brooklyn to the Kingdom of Heaven."

The press of the country, and the Catholic press in particular, will contain abundant testimony to the late archbishop's manifold achievements in building up his rapidly expanding diocese, supplying his people with an ever increasing apparatus of churches, colleges, schools, convents and welfare services, as well as with retreat facilities and a network of diocesan organizations. They will also feature his genial, approachable personality, his finished eloquence and deep learning, his quick wit, retentive memory and delightful yet dignified camaraderie with his own clergy.

The archbishop was active in furthering the social aspect of the Church by every means at his command, as was specially noted at his death by Archbishop Patrick A. O'Boyle of Washington. Thanks to his initiative, the Diocese of Brooklyn was one of the first to establish a Social Action Department with a competent staff of full-time specialists, which did admirable work in the field of Catholic social education and labor-management relations.

As a sequel to such a life, the pathway should surely be "direct" from Brooklyn to the Kingdom of Heaven. If we take care to heed Archbishop Molloy's example and inspiring teachings, we may stand some chance of following him.

JOHN LAFARGE

A City Marches for Peace

Doris Grumbach



IT ALL STARTED, as many significant movements involving important motives are likely to start, with a few eager young people sitting around, talking, planning. No one now is certain whose idea it was first. But what is certain, and what Jean Benson, representative of the College of Saint Rose, Albany, N. Y., at the Midwest meeting of the National Federation of Catholic College Students (NFCCS), suggested to the 1947 convention, was a new use for an old and until then violent day—the First of May.

In 1947, college students all over the nation were still standing on street curbs on May 1, watching bands of leftists march by. The marchers carried banners proclaiming American-Soviet friendship and unity; they sang the Internationale and shouted raucous slogans about imprisoned Red leaders and unfair court decisions. The Reds occupied the day; it was theirs.

So to the NFCCS National Council that year Miss Benson, the national chairman of the Mariology Commission of NFCCS, suggested that Catholics repurchase the day, that Catholic students inaugurate the whole-sale expropriation of the day by meeting and marching and praying, not for economic or political causes, but for peace, the peace that Mary promised at Fatima.

The National Council enthusiastically endorsed the idea. The students went back to their colleges determined to do something about it. Nowhere was the resolution stronger than on the Saint Rose campus. That spring of 1947 the students held their first May Day demonstration, under the auspices of the Mariology Commission and the Sodality of the Blessed Virgin Mary. It was a small affair, limited to their mid-city campus. This May Day took little planning, but to the students it seemed a great success.

Emboldened by that start, the student leaders decided to branch out into the city itself, to spread their religious-patriotic philosophy ("America Prays for Peace") to the community as a whole, even to the whole tri-city area of Schenectady, Troy and Albany. So the next year, 1948, invitations were sent to the other students of the area, high-school and college, and they were joined by some well-wishers among the

clergy. Four thousand strong, they marched together from the Saint Rose campus to the State Capitol. There, after a short prayer program, they dispersed.

By a fortunate coincidence, the following year found May 1 on a Sunday. A few Holy Name Societies of the area marched with the students, and despite a slight, persistent rain, the newspapers estimated the crowd at 5,000.

THE GREAT TURNING

The year after, however, was the year of the Great Turning. Providence worked in favor of the girls, though at first everything seemed to be pulling against them. May 1 was a Monday that year, and the students decided to march on the day itself rather than the more conventional afternoon before, thus preserving the integrity and absoluteness of the first day of our Lady's month. Then, too, a new chaplain had joined the college staff that year, Fr. Edward R. Glavin, a young priest with a conviction that Catholic women must work actively in community projects during their college years if they are to function as community leaders in the years to come. With his encouragement, the students decided to extend their borders still further. They went out to Holy Name Society meetings, to Rosary Societies of many parishes in the area, suggesting that their members march with them. They contacted the Police Department to enlist support for a more orderly and fast-moving parade. They began to set up for themselves a working plan for organizing a big parade.

It was in no sense an easy job. Almost fatal to the girls' idealism was a meeting of a group of men in the diocese. Said the men: you girls are crazy if you think you can get people to come out after work on a Monday evening to march for three hours and pray in a public square. The Saint Rose girl who had come to persuade the men to march rose up indignantly and pointed out in sharp, rather heated phrases that this parade was *not supposed* to be easy. With these brave words, she fixed the men with a stern eye, and sat down.

It may have been the effect of this spirit. It may have been the way the idea was now taking hold all over the tri-city area, for on a moonlit, shining Monday evening 30,000 persons marched or watched the parade. Knights of Columbus, Catholic War Veterans, Knights of St. John, as well as other parish societies, swelled

MRS. GRUMBACH, an instructor in the Department of English at the College of St. Rose, Albany, N. Y., has contributed in the past to our pages.

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the ranks. At the last moment someone whispered to the leaders of the parade that Bishop Edmund F. Gibbons was going to be standing on the chancery steps that evening. Down past him went the parade, and the bishop saw thousands of his flock demonstrating their concern for God and America.

The story now becomes one of progressive and inspiring growth. Bishop Gibbons, impressed by the students' achievement, supported their efforts in every possible way. In 1951, with his help, pre-parade rallies were held in the three cities of the area. The bishop presided at them, but the speeches and organization were by the students. They contacted every parish in the diocese (there are over 190 of these) to explain the parade and what each parish could do to support it. More important, they explained their basic plan. Societies would no longer march separately; *parishes* would constitute complete units in the parade, each with its young people, societies, clergy and laity.

PARADE MACHINERY

This meant a herculean task of reorganization, for less than a month remained before May Day. A new plan of march was made. The students decided on a reviewing stand. Mayors of thirty surrounding cities were invited to review the parade from it, together with the Bishop and Mayor of Albany. For weeks the girls were in touch with the Police Department, who responded magnificently by putting every available man on the streets that evening; even desk men went out in full uniform to help the parade along. The students worked with the Red Cross, the Telephone Company, publicity outlets. Even so, no one (except the girls in their idealism) was prepared for the 70,000 persons who arrived. People poured into marching ranks, so many that the parade ran a long way overtime and the last units arrived as the prayer period was ending.

May 2, therefore, saw a college council of war. Father Glavin and two other priests on the college faculty, Fathers Richard D. Dinneen and John Howard Mulcahy, with leaders of yesterday's parade and those of the parade-to-be for 1952, considered that the continued success of such a yearly event depended to a large extent on the good will of the marchers. Now no one likes to wait to begin marching and no one likes to arrive at the services too late to participate. Out of this post-mortem meeting grew the present operating plan, which, in 1952, permitted the students to move 75,000 persons; in 1953, the year of the Great Rain, 50,000; in 1954, 80,000. In 1956 the crowd was estimated at 125,000.

It takes a year's work by almost the entire junior and senior classes of the small college to carry out the plan. Leaders have compiled a complex card index (they call it their "secret weapon") containing full notations about each parish: the pastor's name, the approximate size of its delegation the year before, the actual time the delegation arrived for the parade, when they started to march, reached the terminal point, etc.

In five "phases," or groups of divisions, each almost

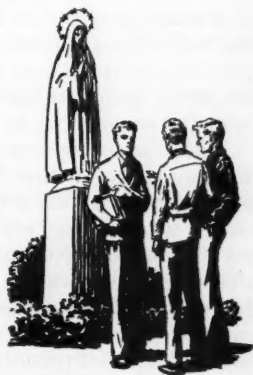
six blocks long, the parishes fall in, at intervals between 6:30 and 8:15. Sidewalk captains stationed along the route report the progress of each division and each phase as it passes, by means of an intricate system of telephones which the Telephone Company put up during the afternoon and hung on poles along the parade route. These go to a central control point, stationed in a borrowed real-estate office along the way. Here, as all five phases of the parade pass before their window, the Sodality leaders check everything concerning the efficient and continuous movement of the marchers.

Because of all this careful control, shortly before the last marcher arrives at the park in front of the Capitol the Bishop leaves the reviewing stand and goes to the Capitol steps to lead the prayer period. So well did matters proceed this year that students moved their 125,000 participants out of their five converging avenues down into the Capitol square in three hours; no group waited more than 15 minutes to march, and the last units were less than five minutes late in arriving. Every student at the College is convinced that the result was worth all the work.

The student May Day Committee stops each year to take stock of what it has accomplished and what it still has before it to accomplish. It does not view its successful expropriation of the Communists' day as merely an anti-Communist move. Our objective, the students say, is to honor God and our country. Within this objective we would incorporate several distinct elements: America praying to God the Father for peace, praying that He will strengthen our country and bring peace to the world. Our plea is made to Mary, but her intercessory role does not, the students feel, preclude all groups in the community from joining the parade and the prayers that follow it. They look to unite other like-minded citizens of their area for this day, under the organizational and devotional banner of the Catholic faith. Then, they say, they will feel entirely satisfied with the long year's work.

A final note: one of the college's freshmen, a Korean girl, came recently to the chaplain in considerable agitation. "What is this, this marching on May First?" she inquired. "At home all Catholics stay at home and lock the doors on that day. The *Reds* are out marching."

The Catholic college students in the United States have begun to unlock these doors and to bring to their communities a spectacle of their concern for peace for every nation. Lillian Oh of Korea, and thousands of others like her, need no longer tremble with fear on the First of May. The girls of Saint Rose College have seen to it that in their community the day has been restored to our Blessed Mother.



Don't Ask Me for History

William J. Sullivan

SUCH A FORMIDABLE TOPIC as that of the relations between drama and history should be approached after the manner of St. Denys, that is to say, holding one's head in one's hands. However, the interest in the story of Joan of Arc which Broadway has been displaying last season and this has elicited comment on these relations, and so a foray onto this disputed ground may be excused. Several of the commentators on the plays criticized Messrs. Shaw, Anderson and Anouilh as being sadly wanting in their knowledge of, or at least their respect for, the facts of Joan's life. Acute as were the comments, the thesis upon which they are based appears to be questionable. For the question is: Can we validly condemn an artist for his neglect or even mutilation of historical facts connected with the subject of his work? To answer this question we must first determine the nature of the artist's work.

An artist is primarily and essentially a creator. The first law of his work is the internal consistency of his conception; the second, his fidelity in externalizing that conception. When the dramatist writes, he does not produce a copy of something; he produces a world. He produces a world with its own characters, its own events and its own history. True enough, his characters and events have their origin in some experience of this world about us; but after being transformed in the crucible of the artist's mind, they acquire a new and independent status. Granted this fact, the first law for the spectator of a drama is what has been traditionally expressed as the "willing suspension of disbelief." In approaching a play, the audience must bow down and enter the world which the dramatist has fashioned, making that world's laws and conventions its own.

With this conception of the artist's task as our basis, we may safely say that the criticism of a play or novel on the grounds that it does not conform to the real world, whether that world be historical or contemporary, is irrelevant. No matter how carefully a critic marshals fact and figures to support his historical critique, he is, in the last analysis, simply plowing the sand. To say that such historical criticism is irrelevant is not to say that it is not often made. However, should we not

expect to find it in Sunday-supplement reviews of historical novels and in the slick-magazine movie columns rather than in the work of reputable literary and dramatic critics?

If art is more than a copy of some aspects of reality, if it is a creation in the fullest sense in which that word can be used of human activities, the product of the artist's endeavor must be studied as a thing in itself and judged by the criteria of unity, integrity and consistency.

The finest products of the Western tradition of literature, from *The Divine Comedy* to *The Waste Land*, evidence most clearly the artist's right to conceive as he will and to present his conception to us as an object of contemplation, complete in itself. Would not a rigid adherence to the canons of historical criticism force one to reject some of the great works of the Western dramatic tradition?

WHAT'S A DRAMATIC CHARACTER?

This problem is clearly exemplified in the Greek theatre because of its frequent use of common subject-matter drawn from early Greek history. All three of the major dramatists wrote plays dealing with the Agamemnon cycle, and Aeschylus and Sophocles both wrote of the Theban cycle. However, the Antigone who appears in *The Seven Against Thebes* and Sophocles' *Antigone* are not the same person. Furthermore, neither of them is, or purports to be, the "historical" Antigone. Does this mean that these dramatists are in error and therefore to be censured?

It does not, because they are not writing biography. They are taking historical or quasi-historical facts and forming them according to their own conceptions to their own ends. Not only is this legitimate; it is the precise function of the artist. The process of creating new Antigones has gone on through the centuries, culminating in our day in the brilliant *Antigone* of Jean Anouilh, who, incidentally, is one of the dramatists who offended in portraying St. Joan.

To turn from Greek to English drama, what would a strict application of historical criticism do to the reputation of that "dear son of memory, great heir of fame"? It was not Duncan but his great-grandfather, King Duffe, who was murdered at midnight in the castle of one of his followers. And did not Henry V in fact invade

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France to wage an unprovoked and illegitimate war? Yes. Quite true, but perfectly irrelevant. When we read Shakespeare, we are not interested in the in-laws and the outlaws of the English Middle Ages. We are taken up by the marvelous world of pain and joy which Shakespeare unfolds before our eyes.

To return to Joan of Arc and her dramatic tormentors. It may be perfectly true to say that Shaw's spirited lass is not Joan, that Anderson's heroine is not the Maid of Orleans, and that Anouilh's lark is not Jeanne d'Arc; but this is only to say that each of these is a dramatic creation and not a biographical portrait. From the artistic point of view, it makes not the slightest difference whether Joan wore her sword on the right or on the left. What does matter is the integrity and the richness of the image created and the degree of insight into human nature which it transmits.

HISTORICAL CRITICISM IRRELEVANT

But, objects the historian-critic, an artist only hinders himself if he departs from the facts, for beauty can be found in truth alone. This is at best an ambiguous statement; and if it is intended to mean that beauty resides only in historical fact, it is simply erroneous. There are other truths beyond those of the day-to-day world, superior to those of this or that given set of historical events. And from those other truths derive other beauties, which it is the province of the artist to fashion and refurbish for us.

Is an artist then under no limitations when he chooses to write about a historical subject? If he works from some situation or personality in the real world, does he not thereby commit himself to the facts as they stand? From the strictly artistic point of view, no. The writer is free to use as much or as little of his source material as he will. That which is intractable to this theme he may abandon or change; he may shift or alter or invent that which will express motive or character.

It must be conceded, of course, that practical considerations may impose limits where artistic ones do not. Considering audience reaction, it would probably be unwise to portray George Washington as the Northern commander at Bull Run. This would put too much of a strain on the audience's willing suspension of disbelief, unless the audience is a highly trained or very sympathetic one—such as those that have been crowding to *Waiting for Godot*. This, though, remains a practical and not a dramatic limitation; it is a matter of prudence, not of principle. There seems to be no reason why a Tibetan dramatist, writing 2,000 years hence with a tattered copy of the Beards' *History* as his source, should not move Washington to Bull Run or Lincoln to Valley Forge.

It is a curious fact that while most of us are willing to accept the unreality of *Peter Pan*, we react strongly to the slightest variation from historical fact in *The Lark*. Actually any similarity between the artist's world and the real world is accidental to the dramatic art. It would be possible to place all plays on a scale, ranging from the most imaginative to the most realistic. On such a scale we would move from *Peter Pan* through *Mrs. Mc-*

Thing and *The King and I* all the way down the line to *The Middle of the Night*.

And yet between that play which offers the closest approximation to the details of everyday life and the actual life about us there is a chasm. There is an essential difference between the dramatically realistic and the real; that difference is the result of the writer's transformation of his subject under the influence of his theme. Whether or not he has felt the need to change events and characters, the creative process itself has given them an independent status, a new existence.

It is precisely for this reason that factual resemblance to a contemporary or historical world is irrelevant to the dramatic object and the dramatic experience. In appraising works which have a realistic tone, we tend to overlook the essential distinction between the artistic and the real. But this is an indication of our habits of mind and not of the nature of the dramatic art.

To conclude, as it seems we must, that such works as Shaw's *St. Joan* and Anouilh's *The Lark* are perfectly legitimate according to laws of drama is not to say that they are fine theatre. The task of criticism goes on, but within its proper sphere. The critic—and the theatre-goer—who understands that he is not viewing a documentary presentation but an artistic creation will be free to concentrate on those factors which are properly artistic and thus greatly enhance his appreciation and enjoyment.

Nonprofit

"You who have no money," says the Scripture, "Come and buy."

This is the new dispensation.

But He who came to initiate it

Did not profit by its terms.

He was to pay, humanly speaking, great sums in the coin of pain.

On the hill outside Bethlehem, He paid first.

The great commercial transaction which ended on Calvary,

Which no law demanded and only love conceived—
This began in Bethlehem, but gently, as a child's weakness required.

He, like us, had to grow up to the paying of the last farthing.

Here was the cold; here was the dark.

But here were Mary and Joseph, too.

Here were the round-eyed shepherds and the slant-eyed kings.

Here was a fatherly ox and straw to soften the wood,
Which no straw softened on Calvary.

Here was a reckless pouring out of starlight

And a spendthrift of angel song.

Heaven coddled Him, mildly, that night in the hills,

Suiting Him slowly to the rigors of humanity,

Refusing to accept the full price—yet.

C. E. MAGUIRE

BOOKS

Socialist on Today's Capitalism

CONTEMPORARY CAPITALISM

By John Strachey. Random House. 374p. \$5

Like many of his contemporaries, Karl Marx thought that in formulating the "law of price"—goods exchange in proportion to the socially-necessary labor time it takes to produce them—David Ricardo had discovered the basic law of economics. Beginning with this law, and the corollary subsistence theory of wages, Marx predicted that under a capitalistic system of production workers could look forward only to increasing misery.

The facts have shown Marx to be wrong (though Communists still refuse

to admit it). But the facts also show that the popular capitalistic answer to Marx—that the high standard of living in advanced capitalist societies has disproved the economic theorizing on which he based his prediction—is also wrong.

It was not so much the economics of Marx that was faulty as his political theory. He failed to foresee that in a democratic society the state is not necessarily the instrument of the capitalists. With popular support it can become their regulator and master. It can, specifically, check the *tendency* of capitalism toward the immiseration of workers.

In Britain, the United States and certain other countries, this is actually what has happened.

For Marx was right, Mr. Strachey contends, in arguing that if left to itself capitalism would impoverish the workers. The subsistence theory of wages describes, not a law, as Marx thought, but a tendency inherent in capitalism. Hence the persisting importance of Marx and, if not interpreted too narrowly and dogmatically, the continuing usefulness of the Ricardian theory of value. For these reasons, it is highly important that an effort be made to re-integrate Marxian economic theory "with the Western cultural tradition from which it derives, but from which it has widely diverged."

Such is the grandiose task which Mr. Strachey, Member of Parliament, former Secretary of State for War and one of the leading intellectuals in the British Labor party, has set himself. If every-

Lydia

(*Lydia, a dealer in purple. Acts 16:14*)

Lydia dealt in nothing duller
Than in quantities of that color
Fairer than any, sweeter, fuller.
Poets may deal in purple patches,
Concert-singers in purple snatches,
Lovers in purple locks and latches,
Poisoners deal in purple potions,
Novelists in their purple notions:—
Lydia's purple came in oceans!
Purple linens and purple laces,
Pieces of purple in purple cases.
Purple in unexpected places—
Purple floors, and a purple ceiling!
People got a funny purple feeling
Just to see Lydia's purple-dealing.
From Thyatira Lydia came
Looking like a flower, looking like a flame,
Looking like a royal purple dame.

"*Lydia, dic, per deos oro,*

If I die today will you mourn tomorrow?"

"Purple," she said "will soothe my sorrow."

Tied a little purple in her yellow hair,

Flung a little purple on the marble stair,

Had a little purple everywhere.

Lydia looked so rich and gay:

"Dear, is it a party? Are you going away?"

"Just a little purple for everyday."

All of Philippi came to see

If purple was all it was said to be:—

"Do put a little aside for me!"

"Not purple orchids, or purple bells;

"Not purple agates, or purple shells;

"Just plain purple and nothing else!"

"Purple is appealing. Is it good to eat?"

"Can you drink it through a straw? Can you take it neat?"

"Can you munch it in a sandwich or like mincemeat?"

"How to parcel purple? I have found

"You can handle it by inches or by the pound,

"Solid or liquid, square or round."

Some important persons came to view:

"Lydia, darling, how do you do?"

"Pretty purple, thank you. How are you?"

Lydia hunted with a purple dart.

Had a purple turtle, wore a purple heart,

And went out riding in a purple cart.

Lydia sang in purple tones,

Strung herself beads of purple stones:

She had purple in her bones.

Cut her finger and the blood ran free.

"Look at my *blood!* It's blue!" said she.

It was as purple as could be.

When the Apostle came to call,

Lydia wove him a purple shawl—

Purple was pleasing to St. Paul.

Lydia's purple paid Paul's expenses,

Some people say. The evidence is

In his epistle *ad Philippenses*.

"I come," said she, "From a purple nation.

"Purple is my trade and my vocation.

Purple will be my soul's salvation."

Lydia counted up her treasure

With contentment beyond measure:

"O!" she cried, "What purple pleasure!

"I love purple, that I do!

"Sounds impossible, but it's true

"All this purple and Heaven, too!"

PATRICK MARY PLUNKETT

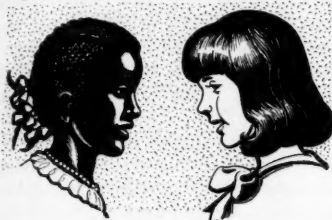
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UNKETT

5, 1956

thing goes according to plan, *Contemporary Capitalism* will be the first in a series of volumes aimed at re-examining Marxism in the light of the vast changes that have occurred in capitalism since the publication of *Das Kapital*. If sub-



sequent studies maintain the high level of this one, non-Marxist economists will have to reckon with Mr. Strachey.

As a democratic Socialist, Mr. Strachey naturally looks forward to the day when democracy will end "the general scandal of the private appropriation of the socially produced surplus by means of private property in the means of production." Though he concedes that some redistribution of the national income in favor of wage-earners has taken place, he is not overly impressed by it. He thinks, for instance, that what has been done in Britain to assure "fair shares" has had much less impact on the income-pattern than is commonly supposed, especially by the heavily-taxed middle and upper income classes.

According to figures Mr. Strachey cites, there was no redistribution of income favoring workers prior to 1939. There was appreciable redistribution—about 10 per cent—during the war years. There has been none since. Despite reforms and taxes, 10 per cent of the British people still receive 50 per cent of the national income. Workers are, indeed, much better off absolutely because of the rise in productivity, but they are better off relatively only to a modest extent.

For one who is keenly aware of the fragility of democracy and of its limited place in the modern world, Mr. Strachey is surprisingly willing to press on from the regulated private ownership in the advanced capitalistic societies to full-scale socialism. He seems to have no doubt that Socialist governments will remain democratic. He is sure, too, that the productivity which has doubled the living standards of workers will be maintained under Socialist forms of production. He is equally certain that under socialism new inequalities will not appear. This kind of robust faith few American economists, and few American workers, are prepared to share.

BENJAMIN L. MASSE

Every Tenth American

A PICTORIAL HISTORY OF THE NEGRO IN AMERICA

By Langston Hughes and Milton Meltzer. Crown. 316p. \$5.95

I WONDER AS I WANDER

By Langston Hughes. Rinehart. 405p. \$6

THE MUSES ARE HEARD

By Truman Capote. Random House. 132p. \$3

THE NEGRO IN AMERICAN CULTURE

By Margaret Just Butcher. Knopf. 294p. \$4.50

Pictorial history seems to have come into its own, especially in the field of Americana. It has the advantage of making all of history's miscellaneous sources,

printed and pictorial, come very much alive. With a good running text for the exhibit, the result is often an eye-opener for readers unfamiliar with historical drama. There is no greater drama than that of the American Negro's centuries-old struggle first against slavery and then against its aftermath of ignorance, poverty and racial prejudice. The struggle touches upon every angle of America's public life.

A highly qualified team produced this *Pictorial History*. Langston Hughes enjoys an international reputation as a poet, journalist and author, with a gift for shrewdly voicing the deepest resentments of his race. Milton Meltzer does an excellent job of collecting and arranging a wide assortment of published and unpublished material.

The authors chose an opportune time to launch their history. Mr. Hughes' sense of timing, however, does not seem



Abbot O'Brien

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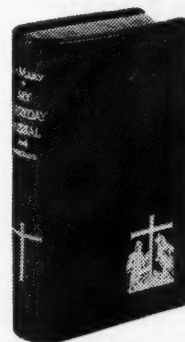
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to have been so apt in selecting the present moment to rehearse how, as a leftist liberal writer-vagabond, he found life not unpleasant in Russia during the booming days of the Great Illusion.

Truman Capote's lively reportage, first published in the Oct. 20 and 27 *New Yorker*, of the *Porgy and Bess* company's midwinter arrival in Leningrad and historic appearance in Moscow recalls the earlier experience, told by Hughes, of the 22 Harlem Negro intellectuals who in 1931 "spent their own money to go several thousand miles to make a picture with no contracts in front" for "a film concern that would bring to its studios such a group without exercising any selectivity beforehand."

Since the Negroes, to the disappointment of Meschabprom Films, were mostly "tone-deaf," and since the scenario "written by a famous Russian writer who had never been in America" was ridiculous, the picture evaporated. The guests, who were enjoying more or less of a high old time, were given the choice of getting their visas for home, staying in Russia, or making a tour of the country. Mr. Hughes chose the third course, and embarked upon vivid experiences in Tashkent, Samarkand and other remote places. Incidentally, the few in the group who could sing had to omit the name of God, Lord or Jesus from the spirituals if or when produced in public, since such religious terms were *nye-sovietsky*.

The author's Russian adventures were followed by a voyage around the globe via Shanghai and Japan, landing eventually in Loyalist (anti-Franco) Spain. The traveler seems to have made himself much at home with the culture of the spots he visited, and with their variously seasoned fleshly pleasures as well. It reads like a jovial 18th-century *Sentimental Journey*, punctuated with proper tributes to what the Soviets were doing to erase the color line, and annoyed references to other leftist liberals, like Arthur Koestler or Claude McKay, who did frankly proclaim their disillusionment. Unfortunately for the timing of an absorbing story, people just now are less than ever disposed to look with kindly eyes upon Soviet idiosyncrasies. Disgust has taken the place of any latent admiration. Mr. Capote's day-by-day account pulls no punches nor does it attempt to moralize pro or con. The curious bewilderments on both sides are both pathetic and funny. Capote leaves you to judge for yourself as to the value of "cultural exchanges."

The *Negro in American Culture* is a finely conceived, richly informative and

charmingly written study of the Negro's manifold and little suspected contribution to this country's music, folk dance, literature, art and drama. Mrs. Butcher, educational consultant to the National Association for the Advancement of Colored People and member of the Washington, D. C., Board of Education, has edited the material for and completed a book of the same title projected by the late Prof. Alain Locke of Howard University.

Particularly valuable are the carefully balanced judgments and the painstaking characterizations that reflect Dr. Locke's scholarship. As time goes on, the author remarks, "the Negro author, like Negroes in general, will be increasingly *less self-conscious* . . . The extent to which Negroes are accepted on equal footing with all other Americans in American life" will determine the future worth of his contribution. The important thing today is to realize that there is such a contribution, a very real and manifold one, and that the days of its greatest realization are still to come.

JOHN LAFARGE

Probing the Heart

THE FOUNTAIN OVERFLOWS

By Rebecca West. Viking. 435p. \$5

SON OF DUST

By H. F. M. Prescott. Macmillan. 287p. \$3.75

These two books really have nothing in common save that each is by an Englishwoman and that, though their stories are 800 years apart, the same great fundamental emotions and drives of human nature are superbly caught and dramatized in Miss Prescott's tale of the 12th century and Miss West's of the 19th. In addition, both are books by master historical novelists, who don't peek coyly back from this century but live—and make the reader live—intimately and vividly in the era dealt with.

Miss West chooses a family at the turn of the century. It is an extraordinary family in that mother and father are geniuses, the mother in music, the father in journalism and a doomed crusading for unpopular political causes. The children largely share the genius: two of the three girls will be full-fledged musicians and the boy, who is still small at the end of the book, seems to inherit his father's mercurial charm. Only the oldest girl, with no talent for music, seems a misfit in this erratic, fascinating and somewhat alarming family.

The alarm springs from the cavalier way in which moody Papa neglects wife

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and offspring because he cannot resist gambling, and estranges easily-made friends through his ill-timed zeal for political progress. Among complications



that ensue are the involving of the family in a sensational murder trial, close and uncomfortable contact with poltergeists, the descent of needy relatives for protracted protection, and the father's final desertion.

This all sounds rather run-of-the-mill, and so it would be with a lesser artist than Miss West. Told through the mouth of the middle girl, this insidiously charming story is filled with an atmosphere of family solidarity and ennobled by the splendid figure of the heroic mother. Detail after detail—clothing, manners, modes of education—bring the early century glowingly alive and if the observations of the little-girl commentator often sound like Miss West's (a bit too wise and penetrating for a teen-ager), they are nevertheless warm, sound observations.

Miss West has said with very winning modesty what the book is all about:

The main theme of the book might be said to be the way that human beings look at each other inquisitively, trying to make out what is inside the opaque human frame. . . . St. Augustine said that human beings are disguised by their bodies, and that only God can look and see what we are really like. But through "the lattice of our flesh" people of good will are always trying to break down that limitation, and these children wrestled with it. . . . But I only wrote the book, which is not to say that I am the best authority on what it means.

Miss Prescott's characters, too, are trying to look through "the lattice of flesh." It is a lattice interwoven of denser, more earth-clogged strands. The theme is the conflict between pure and impure love, and the struggle of a man and woman of the 12th century to shake off

the dread impulse to lust and turn it into a love that God can bless.

Wars and battles, court intrigue and monastic peace, sanctity and brutality joust and intermingle in this turbulent tale. But the theme, which, in the hands of a pot-boiler, might have been slimy with suggestion, never dips beneath an epic proportion that paints sin without glamor and keeps the details of description within the realm of symbolism and stateliness. But there is no stiffness in the characters and action. If there is in this knightly tale something of a medieval tapestry, it is a tapestry suffused, for all its somber background, with light and glory.

This book and the earlier *The Unhurry Chase* were obvious preludes to *The Man on a Donkey*. They differ from that triumph only in degree, not in kind.

Both of these books, so different in tone and time, are surprisingly at one in their truthful gaze through the "lattice of our flesh."

HAROLD C. GARDINER

A HISTORY OF THE ENGLISH-SPEAKING PEOPLES: VOL. II, THE NEW WORLD

By Winston S. Churchill. Dodd, Mead. 410p. \$6

Churchill's first volume, "The Birth of Britain," gave an inkling of what was later to become the "glory of an empire." This volume takes up from the rise of the Tudor Kings and Queens in the dawn of the 16th century and carries on to the entry of William of Orange upon the English scene in the late 17th century.

It is a fascinating work. This, not only because of Sir Winston Churchill's scholarship, but, more important, because of his ability to make the written word an always fresh commentator on exciting times. The concept of history as a mere narration of events and parade of people is not good enough for Sir Winston. He makes the events live, and the people act their parts with all the gusto of players directed by a Vincent Crummies. This volume should

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be of great interest to the Catholic student of history—not so much for what it says but for what it doesn't say. And herein lies the main objection to Winston Churchill's interpretation of the history of "The New World."

Henry VIII is described in three phrases, as "This enormous man... 'brilliant Renaissance prince... this famous monster...' Churchill would have us believe that this Tudor king really was the great 'Defender of the Faith.' Mary Tudor is written off as 'probably the most unhappy and most unsuccessful of England's sovereigns.'"

But Elizabeth of "Good Queen Bess" legend is his hero, perhaps because she was the first English sovereign to gain a good victory—which opened the seas to the world beyond, and started Britannia on her historic quest to rule the waves.

James I, Charles I, Cromwell, Charles II and James II all have their special

niche in this volume, but it is for the first Elizabeth that Churchill reserves his most special plaudits. It is for this reason, perhaps, that we can understand that his version of the Reformation differs much from that of a truly great historian, Father Philip Hughes. Churchill may well have read Fr. Hughes' *The Reformation in England*, but he certainly did not use any of it for source material.

One might be tempted to classify Churchill as a bigot when it comes to historical interpretation of Catholic Church activities in the period of which he writes. The contemporary English historian, A. L. Rowse, is not immune to this charge, and Churchill gratefully acknowledges Rowse's advice. However, it's not that simple. For it is obvious that Churchill's slant on the Reformation stems from his inability to distinguish between the Church and the abuses of some of its most ardent members. In addition, the excesses against Catholics during the Elizabethan reign are considered by him to be part of the necessary price to be paid for "the greatness of England."

This reviewer was somewhat surprised to find Churchill disagreeing with some of his contemporaries in the appraisal of Cromwell. In most English history texts Cromwell is a hero. But here we find Churchill assessing the Protector thus:

Cromwell in Ireland, disposing of overwhelming strength and using it with merciless wickedness, debased the standards of human conduct and sensibly darkened the journey of mankind. . . . Cromwell . . . must stand before history as a representative of dictatorship and military rule who, with all his qualities as a soldier and a statesman, is in lasting discord with the genius of the English nation.

This is not one of the great books of our time, but it is a most readable one. It is an optimist's view on life that has passed and events which have taken place. Churchill makes them live again but the reader would do well to check Churchill's interpretations by referring to such a historian as Fr. Hughes.

GERARD E. SHERRY

PROUD SHOES

By Pauli Murray. Harper. 276p. \$3.50

When some people think of the American Negro, they conjure up a people whose occupation of American soil has been long but whose intelligence, abilities and accomplishments have been short. This book, *Proud Shoes*, sets out

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to shake this vicious complacency—and it certainly succeeds.

In writing this biography of her grandfather, Pauli Murray has cast new light on a period in our history which needs all the light it can get, at the moment, for it has significant implications for the current scene. Pauli's grandfather, Robert Fitzgerald, was a free Negro before the Civil War was even rumored. Grandmother Cornelia, as the daughter of an octoroon slave and Sidney Smith, the aristocratic son of the master, was brought up as a member of the Smith family. And so the Fitzgeralds and the Smiths walked hand in hand in "proud shoes," solid people who lived God-fearing, full lives as land-owning farmers, teachers and soldiers.

Perhaps the proudest day in Robert Fitzgerald's life was the day he interrupted his university education to volunteer for the Union army in 1863. He was twenty-three years old then, and no one was ever afterwards permitted to forget that he had been a soldier in the cause of freedom.

Later he went south to work as a missionary among the Negro freedmen, not realizing himself the revolutionary nature of his mission. When the work began to affect his health and his family wanted him to return he told them he was a soldier again, in a "second war," this time a war against ignorance.

While the story of Grandfather Fitzgerald is an inspiring and an absorbing one, the reader is even more interested in knowing more about the author herself. Only in the last short chapter does one get a glimpse of her; for there are hints of a struggle against Jim Crow debasement which Grandfather never knew, of adjustment to a society for which nothing in Grandfather's life prepared her, of secret rebellions, private hurts and public humiliations.

FORTUNATA CALIRI

TRIAL BALANCE: The Education of an American

By Alan Valentine. Pantheon. 283p. \$4.50.

This is an admirable book. Alan Valentine, educator, government official and industrialist here tries, with Henry Adams obviously in mind, to evaluate the education to which he has been subjected for half a century. Part of that education has come to him by design, part by accident. The planned education was extensive enough, though not especially specialized: Swarthmore, Columbia, Pennsylvania, Oxford and a continental *Wanderjahr*.

The training he received in each of those places is criticized incisively, but he must in some way or other have been prepared to move as quickly as he did up the rungs of the academic ladder. He was Dean of Swarthmore at twenty-eight, Master of Pierson College and Director of Admissions at Yale when he was thirty-two. He was President, by the time he was thirty-four, of the University of Rochester, over which he presided for fifteen years.

What his formal education and academic experience never prepared him for was the heady game of dollar

diplomacy and practical politics into which he was eventually lured. As Chief of the Marshall Plan in the Netherlands he found himself tilting ineffectively against the windmills of American bureaucracy. The confusions, rivalries, and inefficiencies both in the State Department headquarters in Washington and in the point of application of American diplomacy abroad left him shocked and irritated.

The education by accident which began with his stint in the State Department was continued by his contacts with the Oriental mind. Such contacts with Asiatics were opened to him in his capacity as President of the Committee for a Free Asia and as delegate to a conference in Delhi organized by the Indian Council of World Affairs.

This book is not so much a recounting of personal experiences as a sort of tape-recording of the musings of a mature, reflective mind upon the larger implications of those experiences. The chapters, therefore, though they provide a framework of references to places he has been to, things he has done, and shaping influences that have impinged upon his life, are really a se-

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bless each of you
so tirelessly watching
over His children.
May He give you
a peaceful Christmas
full of grace.



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ries of profound, thought-provoking essays on such topics as the Rhodes scholarship program, nonsectarian public education in America, the academic mind, the scientific mind, the Oriental mind, the political mind and Washington society.

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JOHN V. CURRY

ATOMIC QUEST

By Arthur Holly Compton. Oxford. 359p. \$5

Of the two Compton brothers the better known was the late Karl Compton, former president of the Massachusetts Institute of Technology. Yet his younger brother, Arthur, was awarded a Nobel Prize in physics at the precocious age of thirty-five, and has named after him an important x-ray phenomenon, the Compton Effect. In many respects Arthur Compton might be called a "physicist's physicist." His fame was won in physics. Any controversy in which he was involved was in the seminar room or the laboratory.

Atomic Quest, his personal narrative of how the first atomic bomb was made, tells how a group of scientists, few of whom had ever worked outside of a university laboratory, wrought miracles. With nothing to go on but the kind of daring of which angels are supposed to stand in fear, they made calculations, estimations and "guesstimations" to come up with what even they must have thought impossible.

Agreements were signed between the United States and private companies in pencil on yellow scratch pads. The uranium for the first reactor was delivered on the same day the company and the Government signed the contract placing the order. At a telephone call, men agreed to move across the country and around the world, if necessary. A young chemist who claimed

he could work out a process in six months was indulgently allowed to go ahead and try while more experienced men shook their heads and smiled at his youthful egotism; actually it took not six months but two months.

So the story runs, and so the scientists ran, back and forth across the country in those hectic days of the early 'forties. Arthur Compton was in the front line. He lived the excitement, the fear, the disappointment and finally the success of harnessing atomic energy.

GERARD E. SHERRY, managing editor of Baltimore's *Catholic Review*, is a former parliamentary and labor correspondent for the London *Catholic Herald*.

FORTUNATA CALIRI instructs in the English Department of Lowell State Teachers College, Massachusetts.

REV. JOHN V. CURRY, S.J., is professor of English and chairman of the department at LeMoyne College, Syracuse.

JAMES BERNARD KELLY, consulting physicist, is a special technical assistant to the Commissioner of Commerce in New York State.

WILLIAM READY is director of libraries at Marquette University, Milwaukee.

REV. FRANK B. COSTELLO, S.J., is a graduate student in political science at Georgetown University, Washington, D. C.

Dr. Compton's book is a first-rate blow-by-blow account of a project which is still staggering even in retrospect. Also Dr. Compton himself comes through as a humane, intelligent man who recognizes that only through God and His Divine Son can the world find hope.

JAMES BERNARD KELLEY

THE DONKEY WHO ALWAYS COMPLAINED

By Francis Beauchesne Thornton. Kenedy. 140p. \$2.75

The author of this charming little book possesses a ready pen that has enabled him through the years to turn out some popular and good books that have engaged the attention and the affection of the Catholic reading public. Father Thornton is the book editor of the *Catholic Digest*. The quality of this book suggests the reason for his success in that assignment.

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Truth at first glance is far from the matter of this novella, as truth appears to be on the surface far from the fables of Aesop. Who has heard birds talk? Heard donkeys quench their braying and reminisce lovingly of the Christ Child? Yet donkeys talk in this book. Through the mouths of animals Father Thornton tells a story and recounts some of the legends that surround the birth and death of Our Saviour. It was a donkey who bore Mary to Bethlehem, that bore her and the Baby in their flight into Egypt, and most of all, as Chesterton, whom Father Thornton quotes, so memorably phrases it, there was the time of the donkey, that first Palm Sunday "when there was a shout about my ears, and palms beneath my feet."

This is a tale for reading aloud, for giving as a keepsake. It is a parable for moderns. WILLIAM READY

THE WORD

John answered them, I am baptizing you with water; but there is One standing in your midst of whom you know nothing (John 1:26; Gospel for the Third Sunday of Advent).

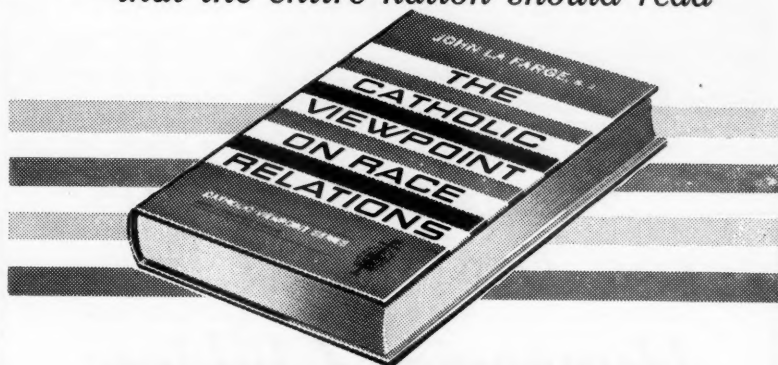
Of whom you know nothing. Such is the grave, blunt indictment which the selfless Precursor of Christ levels against his co-religionists, the Jews of his day. A priestly commission had been officially sent by Israel to investigate John, to make careful inquiry concerning his identity and his work. With a kind of cold impatience the Baptist brushes the whole issue aside. Equivalently he says: "Don't be silly. I am inconsequential. There is indeed One for whom you should be inquiring, and He is at hand, He may readily be found, He has come among you. But of course you know nothing about Him."

Clearly, John feels that his people should know something about the Messias of their hopes, the hope of their history, the Christ who is now so near and so accessible and so identifiable. In other words, these religious men of Israel are not suffering from any unfortunate, understandable lack of knowledge; they are guilty of wilful, blameworthy ignorance. They do not recognize their true Lord; and they should.

Lord, prays Holy Mother Church on this third Sunday of Advent, *enlighten the darkness of our minds by the grace of Thy heavenly visitation.* There is no word here, as earlier in Advent, of protection from sin and harm, nor do we

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ask at all that our weak wills be fortified against all that so strongly allures them. The plea of this day and this week is simply for clarification, for understanding, for mental enlightenment. We are asking that, at this late day and in our own wilful way, we may not also be guilty of the blameworthy ignorance castigated by the Baptist. Dreadful beyond measure would it be if, after all the blessings of our faith, John could say even now and even to us, *There is One standing in your midst of whom you know nothing.*

Part of the lifelong problem of loving and serving Christ our Lord is the

difficulty of really understanding Him. It is very easy, for example, to humanize the Incarnate Word of God in a sincere but quite erroneous sense. We may thus suppose that the new coming of Christ at Christmas is primarily designed to make us immediately and completely happy. We subtly expect our little Lord to come exactly as Santa Claus comes: to bring us what we want.

But this is manifestly a child's impression of what Christmas means. Even on the strictly natural level, older folk generally prefer to receive for Christmas, not a toy or a sweet, but some-

thing useful; something that they need.

In a supernatural sense and on the level of grace, not of nature, Christ truly comes to us again each Christmas. But why and to what purpose? He does not come to change history or to alter circumstances or to solve the Near-East problem. We may say He does not even come bearing gifts. He comes, that is all. *He comes. If this is what we wish for Christmas, then we shall have it.*

Small wonder we pray this day, *enlighten the darkness of our minds.* We keep dreaming of the presents which the Christ-Child will bring us, when we should be thinking of the Christ-Child; and perhaps of the present we ought to give Him.

VINCENT P. MCCORRY, S.J.

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TELEVISION

A few months after its beginning, the current television season has already considerable entertainment and enlightenment. Many presentations from which considerable entertainment and enlightenment were expected have faltered dimly. Dramatic programs in particular have been disappointing.

One of the most ambitious of the new shows, "Playhouse 90," the CBS 90-minute Thursday night attraction, has had limited success with its scripts despite a high budget and liberal use of star players.

The outstanding exception in this series was Rod Sterling's *Requiem for a Heavyweight*, a moving study of the plight of a battered ex-boxer, brilliantly portrayed by Jack Palance. Most of the other "Playhouse 90" productions, live or on film, have been mediocre. The program's dramatization of *Eloise*, a rather charming picture book about a precocious little girl, was, perhaps, its most elaborate failure.

The adaptation was presented with an impressive cast, including Ethel Barrymore, Louis Jourdan, Monty Woolley, Maxie Rosenbloom and Kay Thompson (who wrote the original story). But in the shoddy TV version, only Evelyn Rudie, impersonating the moppet of the title, was successful. Evelyn presumably was being herself. The other players, saddled with a series of absurd situations, were simply wasted.

But adversity has not been confined this season to "Playhouse 90." It has visited all the major dramatic shows on TV. An interesting script expertly presented has come to be a rare event on "Climax," "Kraft Television Theatre," "Robert Montgomery Presents," Studio

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One" or any of the regularly scheduled network dramatic shows. Most of the time they seem to be forced to settle for lightweight comedies, transparent melodramas or superficial problem plays.

On other programs there has been further evidence that vehicles that have achieved popularity in the theatre are not necessarily bound to succeed on TV. *Born Yesterday*, despite the efforts of Mary Martin and Paul Douglas, was less than captivating. And *High Button Shoes*, a Broadway musical hit a decade ago, was a tedious failure when televised. Its chief liability was Hal March, who attempted to re-create the role of Harrison Floy, the larcenous buffoon portrayed so engagingly by Phil Silvers in the stage version of the musical. Mr. March is acceptable enough when he presides over "The \$64,000 Question." But he has no visible qualifications for the role of a fast-talking, double-dealing funnyman.

On the brighter side, television had one of its most successful evenings of the season when it turned to George Bernard Shaw, who, posthumously, has also been enriching the Broadway stage. The telecast of Shaw's *Man and Superman* was a refreshing departure from a series of electronic banalities.

It was not merely because it was Shaw that it was appealing. A routine production of a Shavian work can be an ordeal. But there was nothing routine about the version of *Man and Superman* seen on NBC's "Hallmark Theatre." Under the supervision of Maurice Evans and the direction of George Schaefer, this collection of epigrams about man's folly and vanity was presented with style and sparkle. The cast, headed by Mr. Evans and the English star Joan Greenwood, consisted of expert players with a relish for their assignments.

A week before the telecast, Miss Greenwood said that she had been impressed by the unusual intensity with which the rehearsals for *Man and Superman* were being conducted. And, though hard work alone may not yield superior TV entertainment, in this case it certainly helped. J. P. SHANLEY

FILMS

THE TEAHOUSE OF THE AUGUST MOON (MGM) is a charming and likable color and CinemaScope film version of a completely charming and likable stage hit.

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C Commerce
D Dentistry
Ed Education

E Engineering
FS Foreign Service
G Graduate Schol.
IR Industrial Relations
J Journalism
L Law

M Medicine
N Nursing
P Pharmacy
S Social Work
Se Science
Sp Speech

Sy Seismology Station
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AROTC—Army
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John Patrick, the author of the play, is responsible for the screen adaptation. He has made very few changes in the tale of the American occupation officer who is assigned to teach American ways to the inhabitants of an Okinawan village and winds up instead by becoming a willing pupil in Oriental ways.

The differences between the play and the movie lie in direction. Daniel Mann has geared the comedy so that it is broader and more obvious on the screen. There is also the inescapable fact that theatrical make-believe and movie make-believe do not operate on the same frequency.

For example, the mere sight of the Captain's jeep on stage, piled four tiers high with the worldly goods of various Okinawans and surmounted by an indomitable Okinawan grandmother and a goat, was funnier than the whole elaborate and frantic trip which the same overloaded jeep makes on the screen. And there was about the play in general, and the building of the teahouse in particular, a light touch and an air of unreality which were more winning than the film's solid construction and heavier hand. The film's deficiencies are nevertheless relative. It remains an often funny and sometimes thought-provoking satirical comedy.

In the part of the roguish Okinawan jack-of-all-trades, Marlon Brando manages the Oriental accent satisfactorily, but his acting is not very creative. Glenn Ford, on the other hand, injects unexpected comic nuances into the part of the good-hearted Captain. Others in the cast include Machiko Kyo, looking more beautiful but less interesting as the Geisha girl than she does in Japanese films; Eddie Albert, as the Army psychiatrist who also succumbs to the blandishments of the Oriental way of life; and Paul Ford, repeating his devastating stage caricature of a military bureaucrat. [L of D: A-1]

[The illness and/or disability which has severely curtailed my activities for four months and has made the progress of this column more erratic and unpredictable than usual is finally, I trust, under control. For the most part, the films that went unreviewed will have to remain so. The following are the most noteworthy of the current domestic releases (with the exception of *Giant*, which I have not yet gotten around to seeing). They are briefly mentioned as a final effort to catch up with the Hollywood backlog.]

THE MOUNTAIN (Paramount) is about a good brother (Spencer Tracy)

and a bad brother (Robert Wagner) who climb a Swiss Alp. The story is weak, but the actual mountain climb is a remarkable feat of photography (color and VistaVision) and as lacerating a suspense sequence as the screen has ever produced. [L of D: A-1]

SECRETS OF LIFE (Buena Vista) is another of Walt Disney's True Life Adventure features. His gifted group of cameramen-naturalists this time contribute a symphony of blossoming plants and flowers through the magic of time-lapse photography; some amazing shots of bee and ant community life; a section on marine oddities; and, finally, an erupting volcano. Both the sights in the film and its technical wizardry are impressive, but its disjointed construction grows tiresome after a while. [L of D: A-1]

THE OPPOSITE SEX (MGM). The current craze for remaking successful old plays as musicals has caught up with Clare Booth Luce's *The Women*. Mrs. Luce's acid observations on the marital misbehavior of females in the upper income brackets, however, are all but snowed under by the cloying elaborateness of a Joseph Pasternak Technicolor production, the intrusive, untuneful music and the presence, in what was originally an all-female cast, of several men looking uncomfortable. [L of D: B] MOIRA WALSH

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